TOWARD A THEOLOGY OF CHURCH MANAGEMENT

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Doctor of Religion

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by

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This Dissertation Is Dedicated

To My Loving Wife, Becky.

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ABSTRACT

TOWARD A THEOLOGY OF CHURCH MANAGEMENT

BY

ROBERT H. NESS

MAY 1975

The primary purpose of this project was to design a model of local church management which allows both the minister and lay people to grow in faith of Jesus Christ and enable our local churches to be His servant to society.

One of my goals for this thesis is to integrate my personal theological understand (which is basically Methodist) with a model of local church administration that is non-manipulative in style and that will lead to a continued process of self-actualization for both lay people and the minister.

This model of church management is eupsychian in nature and will make the minister more a part of the congregation. The minister and lay people share in a common life; united in mutual growth of salvation through the power and glory of Christ's Holy Spirit.

This model calls for an attitude change of both the minister and lay people. The church will be preparing people to meet the social crisis of our age, which has been described as the human search for a meaningful community.

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In the model there is a blend of the effectiveness approach, which looks for results, with the efficiency approach, which looks at effort, with quality rather than quantity being the most important. This model will lead to a high degree of identification between the team members and the community as team members grow to understand the needs and their responsibilities as concerned Christians. The Administrative Board will support new areas of program because they have a chance in creating the programs for which they see the need.

Because Christian life qualities have been integrated in both the worship experience and the duties of the Administrative Board, there should be some incorporation of these qualities into goals and perceived missions of the church.

By the Administrative Board developing clear-cut goals and priorities for the local church, a new minister will have no problem in adapting his talents to those stated goals, and then there is no need for major goal changes every time a new minister arrives. Still better, District Superintendents can supply ministers especially suited to those specific needs of a particular local church. New ministers should have no trouble in developing a non-manipulative style, because the new environment will free him from this usually expected behavioral pattern.

I have used Douglas McGregor and his Theory X and Y as a stepping stone for the construction of this model. The model has been designed for use in a local United Methodist Church and is practical enough for direct application. Within the Appendix is an adapted United Presbyterian of Southern California , Congregation Mission Study

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used for gaining an understanding of a particular local church's mission.

The word toward is used because this process is not complete. It should never be understood as a static process that provides all the answers to the minister. Theology is knowledge about God. A person, whether ordained or lay, should be able to grow in this knowledge through church management activities, as well as through worship and educational experiences. I therefore present this model of church managment as a practical statement of how this can be accomplished.

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INTRODUCTION

To be a minister in the United Methodist Church it is understood that one has graduated from an accredited seminary. Thus, there is an assumption that a United Methodist minister has done some serious theological reflection that will express itself in his preaching, teaching, counseling and personal life style. There can be no doubt that this is generally the case, but we cannot make this assumption in the area of church management or administration. Church administration is not a major or even a minor part of a theological education today. There seems to be a question as to whether a church can use some of the new ideas of management which are generated from the business or secular world and not be corrupted into a materialistic, money-grabbing, profit-making impersonal organization where personal gain or institutional growth will become primary and spiritual development becomes secondary.

I question this outlook as a fallacy unconnected with the reality of our world. Is it not this money, directly or indirectly, which enables the church bank account to grow and the new buildings to go up or the youth program to be created? Because the church ends every fiscal year with benevolent gifts which leave committee accounts very low, are we a non-profit organization that is spiritually productive towards personal growth? If due to our ineffective management, personal development and institutional growth are impaired, are we any less corrupt than a secular organization that draws the life from the

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community? If the church cannot use methods of business to fulfill its potentials without being corrupted into materialism, is it possible for the lay people to do so? Should the church not set an example of how it can be done? Is it wrong for the church to meet the world on its own ground with different values or ethical perspectives? I think not. Can a minister administer a local church without an integration of his theological and administrative skills? I hope not! However, it appears that one's theological ideas are covert rather than overt.

One of my goals for this dissertation is to integrate my personal theological understanding (which is basically Methodist) with a model of local church administration that is non-manipulative in style and that will lead to a continued process of self-actualization for both lay people and the minister.

In April, 1971, I wrote an open letter about the ministry. Its contents, while somewhat hostile and written out of frustration, still describe what is happening in churches today. In summary it reads as follows:

"Today the minister is caught in the aftermath of a revolution. A revolution of thought that will change the structure of man's existence. One may be thinking when is the take over? Whom are the victors? The victors have not come of age yet but the revolution is won, as time takes the dead of the enemy away. ...

"The revolution was in the area of legitimate authority and power, which is no longer held and respected, thus, no longer being held as legitimate. The church is being pushed towards a more democratic structure. This will be hard on the church whose structure of

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organization is based on the military model with a medieval concept of man."

William G. Scott describes what happens to the American people: "The collision effect results from environment conditions which draw people into inescapable proximity and dependency on one another. The frontier is not infinite, it's closing, coupled with technological and population dynamics, contributed to an intensifying collision effect."[1]

Thus, one's interpretation of spiritual and social life in terms of primary group values, consensus on common interest, and the importance to the individual of a meaningful share in the human group is a must. Some scholars have even gone so far as to say that the social crisis of our age is best interpreted in terms of the human search for meaningful community, the sociological equivalent of love.

Today there is a growing unrest in people in all walks of life. With more and more leisure time we are forced to face ourselves or escape into a world of idols that for a time lift us up from the pain and anxiety of a nothingness existence. Where in the past my father and his father fought for a physical survival, today I must fight for the survival of my identity. It is a psychological survival of finding who I am (my real self) and the actualization of what I find that self to be. The church can provide the fertile ground for this type of discovery. Only God can provide the right relationship to see oneself.

In an extended analysis of the problem bearing on the

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[1]William G. Scott, Organizational Theory (Homewood, Il: Irwin, 1970), p. 48.

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Reconstruction of Humanity, P. A. Sorokin, after reviewing many social factors, concludes:

> It should be quite clear that none of the foregoing plans can assure peace. Taken alone they are either fallacious or inadequate. Their principal defect is that they either neglect the decisive factor of altruism and love, without which war cannot be eliminated or are unable to make the overt behavior of persons and groups, with their social and cultural institutions, more altruistic than they are now. Whatever the other prerequisites of a creative and lasting peace may be, it cannot be achieved without a substantial increase of love, sympathy, and free co-operation in the overt relationship of persons and groups.[2]

Aldous Huxley sums up our social and personal difficulties as the product of "organized lovelessness".[3] We have thought of the earth as a treasure to be exploited. Human beings have been considered as mere hands or cogs in our mass production. All the "organized lovelessness" which follows from mass organization in religion, economics, business, and government climaxes in the "growing super-structure of uncharity".[4] The "Sermon on the Mount" has called forth the full potential of the human spirit. Nothing less than that remains as a practical alternative to the destructive and inhuman forces that threaten civilization.

As a Methodist minister I cannot help but be reminded of John Wesley's Doctrine of Christian Perfection. Who do you mean by one that is perfect? We mean one in whom there is the mind which was in Christ and who walks as Christ walked; a man who has clean hands and a

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[2]P. A. Sorokin, The Reconstruction of Humanity (Boston: Beacon Press, 1948), pp. 53-54.

[3]Aldous Huxley, The Perennial Philosophy (New York: Harper & Sons, 1945), pp. 93-94.

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pure heart or who is cleansed from all filthiness of flesh and spirit; one in whom there is no occasion of stumbling, and who accordingly does not commit sin. More particularly: we understand that Scriptural expression, "a perfect man", to mean one in whom God has fulfilled his faithful word! "From all your filthiness and from all your idols I will cleanse you: I will also save you from all your uncleanliness."[5] We understand hereby one whom God has "sanctified throughout in body, soul and spirit"[6], one who walks in the light as "He is in the light; one in whom there is no darkness, the blood of Jesus Christ having cleansed him from all sin."[7]

It has often been said that the key to reality is to be found in the concept of love. Love is a word that has many sides and meanings, and I do not wish to say that it is a cure-all. Love is an attitude rather than a feeling that sees both the good and the bad, as well as seeing a creature unique and specially created by God. It is the church's obligation to increase man's quality of life by giving opportunity for love to be expressed, learned, and experienced.

There is a great need for the reconciliation of mankind. Reconciliation is an active process whereby alienation is bridged and the disorders of existence are healed. Reconciliation continues with consummation, the bringing of creation to its perfection. Creation, reconciliation, and consummation are not to be understood as three

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[5]John Wesley, A Plain Account of Christian Perfection Cincinnati: Curts & Jennings, 187-), p. 16.

[6]Ibid. [7]Ibid.

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successive activities of God; they must be seen as three moments in God's great unitary action.[8]

Within my own ministry I see reconciliation divided into three areas:

1. reconciling a person unto himself.
2. reconciling a person to others.
3. reconciling a person to the world around him.

As these alienations are bridged, one cannot help but be brought to the radical decision of the reality of God.

It is not possible to make a meaningful commitment of oneself to God until one in some degree knows what the self is and what one is committing to God. In man's encounter with God the hardest part of the dialogue is learning that others are as unique and precious to God as oneself. Paraphrasing a favorite scripture of mine, "The man who says that he loves God and hates his neighbor is a liar, and he can never know God." As a person begins to grow in reconciling himself to himself and to others his appreciation of the world about him then grows. By becoming liberated, a person in turn liberates others to freedom and responsibility and moves into harmony with the world about himself.

Because over fifty percent of a minister's time is spent in administration, I began to look for models of management that would bring the process of reconciliation to the forefront. But I did not find it in any style of ministry within the Methodist church.

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[8]John Macquarrie, Principles of Christian Theology (New York: Charles Scribner's Sons, 1966), pp. 246-247.

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It appears to me that one symbol we have made a reality in the church is that the people are sheep and the minister is the shepherd. Ministers are to feed and defend the flock. The sad part of this is that the minister has become separated from the sheep. Our churches are based on the authority of the minister and change their direction with each new minister with the sheep expected not to question the shepherd. The result of this is that we have lost many of our creative, freedom-seeking, and open-minded individuals (both adults and youth) who no longer accept this pattern of authority. It was in my Church Polity class that I was first exposed to Douglas McGregor and his Theory X and Y. It was as if someone had turned the lights on in a dark room the way Theory Y could and should be adopted to church management, but would it fit a theological stance and the United Methodist's conception of the church? Is it practical enough for the local church?

This model of church management is eupsychian in nature and will make the shepherds part of the flock. The shepherd and the sheep share a common life; they are united in mutual growth of salvation through the power and glory of Christ's Holy Spirit. This model will create churches where first the process of personal growth will be encouraged through the meeting of more basic needs, ending with the ultimate goal of fully integrated people who have a better understanding of themselves and their relation to God and others.

My methodology for this task has taken me on two roads:

1. reading in management of secular business
2. the practical application where possible in my own ministry of the last three years.

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While this is only a short span of time it has given me good experience and deep satisfaction as I have seen people grow closer to God and grow in understanding of themselves. This shortness of time has led to the title. The word towards is used because this process is not complete. It should never be understood as a static process that provides all the answers to the minister. Theology is knowledge about God. A person, whether ordained or lay, should be able to grow in this knowledge through church management activities, as well as through worship and educational experiences. I therefore present this model of church management as a practical statement of how this can be accomplished.

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Chapter I

A PLACE TO START

In trying to set out a model of church management I find it is necessary to set down some of the pre-understandings that have led me to choose this model of management. In order for a minister to attempt to bring people into a relationship with God through management he must have a clear cut view of the nature of man, the nature of the church, and the mission of the church. It is not my goal to discuss these in detail, but to express a few of my theological reflections, so that you will see how I chose this model of management as the most appropriate.

Man is, according to the Bible, created by God to have infinite existence in both body and spirit. However, this distinction does not lead to a dualistic consequence. Man must be understood primarily from the standpoint of God, rather than from either the uniqueness of his rational faculties or his relation to nature. Man is made in the "image of God". His self-consciousness represents a degree of transcendence in which the self makes itself its own object in such a way that the ego is finally always subject and not object. This rational ability of surveying, of drawing general concepts, and of analyzing the order of the world is but one aspect of what Christianity knows as spirit. "The self knows the world, insofar as it knows the world, because it stands outside both itself and the world. Thus, it cannot understand itself except as it is understood from beyond itself over

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the world."[1] There is a basic loneliness in the human spirit. It is impossible for the man standing outside himself and the world to find his meaning in life in himself or the world. He cannot identify meaning from the causality found in nature; for his "freedom is obviously something different from the necessary causal links of nature."[2] Since man transcends his own rational processes it is impossible to identify his principle of meaning with rationality. This capacity of freedom finally brings man to move beyond his rationalism and to seek the meaning of life in God.[3]

God as will and personality, within the concepts of Christian faith, becomes for me the only possible ground of existence and individuality. But faith in God as will and personality depends upon faith in His power to reveal Himself. The Christian faith in God's self-disclosure, ending in the revelation of Christ, becomes the basis of the Christian thinking of personality and individuality. In terms of Christian faith man can comprehend himself as a unity of will which finds its ends in the will of God.

> We thus have in the problem of human nature one of many indications of the relation of general and special revelations, which concerns theology so perennially. The conviction that man stands too completely outside of both nature and reason to understand himself in terms of either without misunderstanding himself, belongs to general revelation in the sense that any astute analysis of the human situation must lead to it. But if man lacks a further revelation of the divine he will also misunderstand himself, When he seeks to escape the conditions of nature and reason. He will end by seeking absorption in a divine reality which is at once

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[1]Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1966), I, 14.

[2]Ibid. [3]Ibid.

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> all and nothing. To understand from beyond himself truly means to begin with a faith that he is understood from beyond himself, that he is known and loved of God and must find himself in terms of obedience to the divine will. This relation of the divine to the human will make it possible for man to relate himself to God without pretending to be God; and to accept his distance from God as a created thing without believing that the evil of his nature is caused by this finiteness.[4]

Man's finite existence in history and physical body can be basically affirmed as Naturalists want to explain it. But man's unique spirit can be valued, while keeping the distinction between God and man. The unity of the body is preserved because of the relationship of the Creator and Redeemer who created and sustained both body and mind.

But there is a paradox within the Biblical view, a contrast to the man as the "image of God" concept, which should not be overlooked.

Man is a sinner, separated from God and alienated from his fellow man. It is this sinful nature that causes man to need divine salvation. Man's self-centeredness leads to pride and rebellion against God, which in turn leads to arrogance towards his fellow man. Man with all his advances in technology, medicine, and psychology is no more fulfilled, complete, or whole than his ancestor. Today we still have starvation, wars, and the devaluing of human life.

> The Christian estimate of human evil is so serious precisely because it places evil at the very centre of human personality: in the will. This evil cannot be regarded complacently as the inevitable consequence of his finiteness or the fruit of his involvement in the contingencies and necessities of nature. Sin is occasioned precisely by the fact that man refused to admit his 'creatureliness' and to acknowledge himself as merely a member of a total unity of life. He pretends to be more than he is. Nor can he, as in both rationalistic and mystic dualism, dismiss his sins as residing in that part of himself which is not his true self,

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[4]Ibid., I, 15.

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> that is, that part of himself which is involved in physical necessity. In Christianity it is not the eternal man who judges the finite man; but the eternal and holy God who judges sinful man. Nor is redemption in the power of the eternal man who gradually sloughs off finite man. Man is not divided against himself so that the essential man can be extricated from the nonessential. Man contradicts himself within the terms of his true essence. His essence is free self-determination. His sin is the wrong use of his freedom and its consequent destruction.[5]

Man's individuality is a fruit of both his nature and spirit. Nature gives the particularity, but the freedom of the spirit is the cause of real individuality. "Man is the only animal which can make itself its own object."[6] Man's ability for self-transcendence, which distinguishes his spirit from soul (which he shares with animal existence), is the basis for unique individuality, for this kind of self-consciousness involves understanding the world of the other. It appears that human consciousness involves the sharp distinction between the self and the totality of the world. Self-knowledge is thus the basis of unique individuality. Man's capacity for self-transcendence is also the basis of his freedom. Human consciousness can transcend the natural process as well as it transcends itself and thereby gain endless possible variations and elaborations of human capacities, which characterize human existence. All of the impulses in man's nature can be modified, extended, repressed and combined with other impulses in countless varieties. Thus, no human individual is like any other, no matter how similar their heredity or environment. Man's pride tempts him at times to forget that there are limits of his creatureliness that he cannot transcend as well as those inflexible forces

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[5]Ibid., I, 16.

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of nature that he cannot defy. However, it is important to remember man's spirituality is sharply distinguished from animal existence by the measure of human freedom and the resulting degree of unique individuality.[7]

Because human individuality is a product of both spirit and nature, it is subject to a process of development. In early primitive communities man was forced to establish certain methods of restraining his natural impulses. "Since the primitive community lacks the intelligence to achieve unity within variety it must insist upon uniformity, enforcing standards which may have emerged at first by pure historical caprice but which are gradually submitted to crude pragmatic test of usefulness."[8]

Within the Christian religion both the fact and the idea of human individuality achieve their highest development. To push the idea of individuality beyond the Christian law of love on the one hand and the idea of creatureliness of man on the other ends by losing the idea and the fact altogether.[9]

> Christianity is responsible for a heightened sense of individuality because, according to the Christian faith, the human spirit in its freedom is finally bound only by the will of God, and the secret of its heart is only fully known and judged by the divine wisdom. This means that human life has an ultimate religious warrant for transcending the customs of tribes, rational rules of conduct, and all general and norms of behavior.[10]

The danger of Christian individuality emerges when the sense of responsibility to God and the realization of man's sin and shortcoming is weakened. It is here where man steps beyond himself and thinks he

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[7]Ibid. [8]Ibid., I, 56. [9]Ibid., I,57. [10]Ibid.

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is God. While each man is unique and individual, he is not self-sufficient.

Man is bound by the law of love, living in harmony with one another and being obedient to God, the divine source of his life. When man becomes the center of his own life, he violates this life. Thus, man's sin is spiritual and not carnal, although the result of his rebellion may spread from man's spirit to his body. Man becomes a sinner not because he is one limited individual within the whole, but because he has imagined himself to be whole.[11]

Thus, only in the Christian religion of revelation, where God reveals Himself to man "from beyond himself and from beyond the contrast of vitality and form"[12] is it possible for man to discover the root of his sin. Freedom is man's essence. Man's sin is committed in that freedom. Therefore sin cannot be attributed to a defect in his essence. Sin should be understood as a self-contradition, which is made by man's freedom but not following necessarily from it.[13]

Christianity, therefore, issues inevitably in the religious expression of an uneasy conscience. Only within terms of the Christian faith can man not only understand the reality of the evil in himself but escape the error of attributing that evil to any one but himself. It is possible, of course, to point out that man is tempted by the situation in which he stands. He stands at the juncture of nature and spirit. The freedom of his spirit causes him to break the harmonies of nature, and the pride of his spirit prevents him from establishing a

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[11]Ibid., I, 16-17. [12]Ibid., I, 17. [13]Ibid.

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new harmony. The freedom of his spirit enables him to use the forces and processes of nature creatively; but his failure to observe the limits of his finite existence causes him to defy the forms and restraints of both nature and reason. Human self-consciousness is a high tower looking upon a large and inclusive world. It vainly imagines that it is the large world which it beholds and not a narrow tower insecurely erected amidst the shifting sands of the world.[14]

In recent decades Christian theology has changed its view on man's nature in many particulars. This change of view was mainly caused by liberal theology's overemphasis on the goodness of man. The liberal's view in many cases led to an overly optimistic judgment of man's abilities and potentialities. After the shattering effects of two world wars theology seemed to formulate a view of man that was in direct contrast to that of the liberals, i.e., neo-orthodoxy. While the liberals seemed to misjudge man's potentialities for goodness, the neo-orthodox school exaggerated man's sinfulness. Today there appears to be an attempt in Christian theology to find a synthesis of these two schools in interpreting the nature of man.

Today there is much discussion as to the nature of the church. Is it an end in itself, or simply a means to that end? The term that is understood or translated as church is the Greek word "Ecclesia", but there is a great deal of misunderstanding about the use of this word. The "Ecclesia" of the New Testament means the fellowship of Christian believers. Today it also includes the idea of an institution

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[14]Ibid.

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or a tangible something. However, the Body of Christ is nothing other than a fellowship of persons. It is "the fellowship of Jesus Christ" (I Cor. 1:9) or "a fellowship of the Holy Spirit" (II Cor. 13:13; Phil. 2:1), where fellowship signifies a common participation, a togetherness, a community life. The faithful are bound to each other through Christ and the Holy Spirit, but that which they have in common is precisely no thing, but Christ and His Spirit. It is just this that is the unique, the once-for-all nature of the church. As the Body of Christ it has nothing to do with an organization and has nothing of the character of the institutional about it. As the Body of Jesus Christ, it is divine revelation and salvation in action, and therefore never to be thought of as a means to an end, but an end in itself, even if as yet it is only a foreshadowing of the consummation which shall be in God's time.[15]

Pentecost stands at the beginning of "Ecclesia". The importance of classifying the feast of Pentecost with the other great feasts, Christmas, Good Friday, and Easter (each of which remind us of one of the mysteries in the story of our redemption: the Incarnation, the Atonement and the Resurrection) is to teach us that the outpouring of the Holy Spirit likewise is one, and in fact, the last of the great saving miracles in the process of revelation.[16]

Where the Holy Spirit is, there is the Christian communion.

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[15]Emil Brunner, The Misunderstanding of the Church (Philadelphia: Westminster Press, 1953), pp. 10-11.

[16]Ibid., p. 11.

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And the Holy Spirit is no other than the Spirit given to the community by Jesus Christ. Therefore, the fellowship as bearer of the Word and Spirit of Christ precedes the individual believer. One does not first believe and then join the community; but one becomes a believer just because one shares in the grace granted to the community. Therefore, the fellowship of Jesus precedes the individual believer as the matter of first priority. Thus, the church is neither a totality of believers nor is it a sacred institution, but it is the Body of Christ, consisting of nothing but people: of Jesus who is the Head and of those who are members of His Body. The "Ecclesia" is what it is because of the presence of Christ dwelling within it. Jesus Christ is present with it through His Word and His Spirit, "the Spirit of truth which shall lead you into all truth" (John 16:13). Therefore, because the Holy Spirit is the very life-breath of the church, the church participates in the special character of the holy, the supernatural, in the divine presence of God. The fact that it is the fellowship with Christ and with others combines the vertical with the horizontal relationship. The "togetherness of Christian people is thus not secondary or contingent: It is integral to their life just as is their abiding in Christ."[17] This fellowship of the society cannot exist independently of its own right, but flows from communion with Christ. Thus, it is impossible to describe the fellowship as a means to a higher end. The fellowship of Christians is just as much an end in itself as is their fellowship with Christ. This quite unique blending of the horizontal

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[17]Ibid.

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and the vertical is the same as the communion which the Father has with the Son before the world was (John 17:5,24). For the very being of God is Agape, that love which the Son brings to mankind from the Father. It is this love which is the basis of the fellowship of those who belong to the "Ecclesia" (Col. 3:14).[18]

Within the "Ecclesia" lies the answer (though tainted with the imperfection which clings to everything human) to the two fundamental questions with which man is confronted, the question of human fellowship. Here we see the truth which blends a fellowship and the right relation of men with one another coming from the fact that their lives are rooted in the truth. "The truth is the love revealed in the Son as the image of the Father and the ground of all that is: and this very love is the being of that society which was founded by Jesus Christ and whose life is continuously inspired by Him."[19] We are His disciples. By dwelling in his love through faith one participates in the fellowship. But a man cannot acquire this faith except as he lives in the fellowship through love. Truth and fellowship are here one and the same thing.[20]

Too often we think of the church only in terms of its institutionality and of its historical development. When the church is an external institution and not the movement of salvation itself, it cannot be an end in itself, but only a means to an end. This confusion of whether the church is an end in itself comes from the misunderstanding of "Ecclesia" as the historical institutional church. The latter is

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[18]Ibid., pp. 11-13. [19]Ibid., p. 13. [20]Ibid.

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rather something which has arisen, in the course of a long and turbulent history, through a process of development, transformation, and retrogression, out of the New Testament community. Because of these various historical manifestations which go by the name of church, one may arrive at the conclusion that the institutional church is only a means to an end, a means of salvation, but not the reality of salvation itself.[21]

The New Testament "Ecclesia", the fellowship of Jesus Christ, is a pure communion of persons and has nothing of the character of an institution about it. It is, therefore, misleading to identify any single one of the historically developed churches, which are all marked by an institutional character, with the true Christian community. And it is important that in the organization all understanding of the church mission and ministry that the institutionalism of the church does not stand in the way of the "Ecclesia", fellowship in Christ, but truly serves as a means to that end.

The mission of the church is to deal with the fact that man is dead without salvation. No matter how easy life is, no matter how long man lives, no matter how well he is adjusted, he dies and that death haunts every accomplishment of man, robbing those accomplishments of meaning. Man without salvation is finite. He is only a part of time without meaning, born to live a very short time, only to die. Salvation, through Jesus Christ puts an end to death and breaks the bonds of man's self-centeredness. Through God's love man has value, a sense

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[21]Ibid., pp. 14-15.

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of completeness, a sense of wholeness, and as one grows in that salvation, one sees a purpose and meaning for life.

Man experiences alienation within himself, between himself and his fellow man, and between himself and God. Repentance comes when man admits to his broken relationships. As man becomes aware of the reality of his sin and the consequences of his disobedience; he moves his center from inside himself to outside himself.

Faith is the acceptance of the message of the saving even of Christ. It is the act of hearing and understanding oneself in the light of the message of the Gospel. Faith refers to the saving act that applies to all and incorporates everyone into the community of believers.

There is nothing man could ever do to justify himself before God. Man's righteousness does not come from fulfilling any law, but from ones faith in Jesus Christ. Because of justification, regeneration occurs. Regeneration is the renewal or rebirth of one's righteousness through Jesus Christ, by the power of the Holy Spirit. We share in the divine nature and experience newness of life because we are made whole. By this new birth the believer becomes reconciled to God. It is possible that although man has experienced renewal, he may sin again. But even then by the grace of God we may be regenerated in righteousness again.

Sanctification is the process of perfection. John Wesley asks, "Are you moving toward perfection?" Sanctification is growing in the grace of God through the Spirit and the Word. Those who have been regenerated are cleansed from sin in thoughts, words, and acts, and are

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empowered to live in accordance with the will of God, striving for perfection, without which no one will see the Lord. Complete sanctification is a state of perfect love, righteousness, and pure holiness, and is the possibility of every renewed believer who is freed from the power of sin. This deliverance from sin comes from loving God with all one's heart, soul, mind, and strength and by loving one's neighbor as oneself. I believe that through faith in Jesus Christ this gracious gift of God's may be experienced in this life.

My conception of immortality starts with my firm belief in the resurrection of Jesus Christ. The resurrection assures me that Christ's spirit was alive; his spiritual presence helps me to know that through him I share in eternal life. I will admit that I do not know how he appeared or how he was resurrected, but I do believe that somehow it actually happened, because I trust the testimony of those who told of their experience in the New Testament. I believe that man is united with Christ in his resurrection. I also believe that man can share God's eternal spirit and purpose now. Eternal life is a distinctive quality of life now, not just an endless existence. It is a new, wonderful, and exciting kind of life that is in Christ. Both life and death are within the wide love and concern of God; they are within His wisdom and power.

The church is the total community of believers in Jesus Christ. It is "one, holy, apostolic, and catholic". The church is the people of God in a redemptive fellowship of agape. Within the church the sacraments are duly administered according to the Gospel and Christ's own appointment, thus drawing men together renewed in righteousness

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through Jesus Christ. Under the discipline of the Holy Spirit the church exists for the need of responsible Christian celebration proclaiming the Gospel, of mutual support and inspiration of the community, and of the spreading of the Gospel throughout the world.

The personal ministry of each Christian is to help one another to come to a better understanding of God and His will for their lives. This is described in motivation terms as the process of self-actualizing. Because Christ himself has been identified as the servant of the Lord and because the members of the church are responsible for continuing the work of Christ in the world, the members should be seen as servants of the Lord.

The ministry of the church has adequately and quite simply been described by St. Paul as "the ministry of reconciliation" (II Cor. 5: 18). As we have been reconciled to Christ, which was the will of God, we must also help others find him. This ministry of reconciliation is the duty of the whole church, not only of the minister. It is within the community of believers that our awareness can be sharpened to the point that we are conscious of God's will in our lives. The church is a stage in the process that leads from creation through reconciliation to consummation. The end of this process is the Kingdom of God, an all-embracing commonwealth of love and freedom in which all mankind, as well as all creation, will be regenerated and transformed. Thus, the church is an ever-expanding community.

Evangelism is the mission of the church to those outside her life. Evangelism is the joy and responsibility of every Christian. It is the spreading, sharing, and living of ones experience with Christ

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with those outside our fellowship. It should be the aim of every Christian person to bring others into a living, active fellowship with God through Jesus Christ as the power of the Holy Spirit directs. Evangelism, the proclaiming of the Word, should be the major task of the whole church. Man may gain a sense of hope only by the spreading of the Gospel and the power of the Holy Spirit. As the regeneration occurs, the Kingdom of God may be realized.

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Chapter II

A LOOK AT THE UNITED METHODIST CHURCH

In the last decade and a half the search for authenticity and relevance has led the Church, both lay people and minister, in some unique and at times opposite directions. One point that should be claimed for a model of ministry is that good leadership will demand a high degree of identification between the minister and his community. Thus it becomes very important to understand what kind of theological affirmations the United Methodists make about the church. What do the people believe it to be? How do these beliefs fit in with the Will of God? The answers to these questions should provide important stepping stones for understanding both the lay people and the organization of the United Methodist Church. I do not pretend to expect that all who are members of the United Methodist Church support or understand these affirmations. But if a Methodist minister's actions should be questioned, his best defense would be the claims of the Discipline and the two hundred plus years of tradition it represents.

The answers to some of the questions above can be found in the preamble to the constitution of the United Methodist Church:

> The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by men divinely called and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world.

The Church of Jesus Christ exists in and for the world, and its

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very dividedness is a hindrance to its mission in that world.[1]

This statement is a unique blending of at least four other official statements about the church. One of these is the definition of the church found in Article XIII of the Articles of Religion of The Methodist Church. The second is the definition of the church set forth in Article V of the Confession of Faith of The Evangelical United Brethren Church. The third is in Paragraphs 101, 102, and 103 of the Discipline. The preamble also makes clear that a local congregation "is also an inherent part of the Church Universal, which is composed of all who accept Jesus Christ as Lord and Savior, and which in the Apostles' Creed we declare to the the holy catholic Church." The fourth statement appears in the ritual for Confirmation and Reception into the Church.[2] This statement also confirms the statement in the preamble to the constitution, adding the idea that the church "will be preserved to the end of time".

We can see a number of important theological affirmations are combined in this preamble to the constitution. "The Church is a community..." This makes it clear that the church is not only a building, it is not a certain organizational structure, it is not a particular denomination; no, the church is people, who are purposefully joined together. The phrase "...of all true believers" indicates that which binds the people into a community are certain shared convictions,

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[1]See Appendix B for complete statements from The Book of Discipline.

[2]The Methodist Hymnal. (Nashville: Methodist Publishing House, 1966), p. 829.

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which here are not spelled out but are understood to come from the historic beliefs of the Christian Church. The phrase "...under the Lordship of Christ" says there is really only one head of the church, and that is Jesus Christ himself. Our churches may elect officers and authorities to perform certain functions on behalf of the community, but it should always be understood that only Jesus Christ himself is the true head of the church.

"It is the redeemed and redeeming fellowship..." Here we can see something basic about both the nature and the purpose of the community. It is redeemed; that is, it is composed of persons who have recognized their incompleteness apart from God. They have confessed their faith in Christ as Savior and Lord, and have become followers of his community. The people are redeemed in that their lives have been set on the path of the Will of God. But the fellowship is redeeming in at least two senses: first, the redeemed (the members of the Church) are in continuous need of redeeming. Thus redemption should be seen more as a continuing process rather than as a completed transaction; in the vocabulary of the United Methodist Church we are always going on to perfection. The second meaning of redeeming is an evangelistic sense; while the redeeming process is ongoing with the redeemed, it is also reaching out to the others in the world, through both the words and acts of the fellowship. Such words and acts constitute the ministry of the redeemed fellowship.[3] "...in which the

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[3]Jack M. Tuell, The Organization of the United Methodist Church (Nashville: Abingdon Press), p. 17.

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Word of God is preached by men divinely called..." One of the central emphasis of this community is preaching the Word of God. One of the long held convictions of United Methodists is that preachers are called by God. The first question a person will be asked who is considering the United Methodist ministry is, "Do you believe yourself to be divinely called to preach the Gospel?" (Paragraph 319). But it should be noted that the church has never put a particular interpretation on just what forms a call, holding that God is capable of calling people in a variety of ways.[4] "...and the Sacraments duly administered according to Christ's own appointment." United Methodism, like Protestantism in general, recognizes only two sacraments. The criterian for a sacrament is that it be something which Christ specifically told his followers to do. So, we recognize baptism (Matt. 28:19) and the Lord's Supper, or Holy Communion (Matt. 26:26-28). United Methodist's also hold the conviction that while the sacraments are a very important means of grace, they are not the only means of grace. Unlike the Roman Catholic view, where baptism is absolutely essential for salvation, and it is impossible for the child who dies unbaptized to go to heaven, United Methodism rejects such a position on the grounds that this is a limitation on the limitless power of God and contrary to the very nature of a loving God as revealed in Christ. Baptism still remains the indispensable first step of a person into the Christain community, and the Holy Communion provides us with the bread and wine

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[4]Ibid., 18.

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which feeds us as we travel along the way. They are a constant reminder of Jesus who is the Way, the Truth, and the Life.[5]

Next we find "under the Discipline of the Holy Spirit..." It seems appropriate that the word discipline should be here in the definition, for it is a very old, honored, and revered word in United Methodism. It has often been used as a title to describe the book of rules used with the church, but the broader meaning is referred to here. This is the discipline of a community of people under orders, a community working out together their response to the commission laid on them by our Lord: "Go you into all the world and preach the Gospel to the whole creation." The usual objection to discipline is that it is restrictive, but this is the "discipline of the Holy Spirit". In Methodism this is freedom. Real freedom is found in binding oneself to the will of God. While it could not be claimed that the discipline practiced by United Methodism has always come under the discipline of the Holy Spirit, it is true that we enjoyed a freedom not always enjoyed by other denominations. This can be seen especially in the ministry with the concept of the free and open pulpit. "... the Church seeks to provide for the maintenance of worship." The language here is similar to that found in the confirmation ritual and can serve as a condensed job description of the church. It is important that the "maintenance of worship..." comes first. Worship is the central point for everything else the church does. It is easy to take worship for granted. Its centrality to the whole mission of the church is demon-

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[5]Ibid.

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strated both theologically and historically. So, the worship of God as He has been revealed to us through Christ, our acknowledgment of His Fatherhood and our Sonship, is the indispensable first task of the church. When we reflect on how the church has provided worship experience for the community of believers for hundreds of centuries and in thousands of different places, we see its importance in a new light. "...the edification of believers..." speaks to the educational task of the church. It should not be mutually exclusive from worship, but overlapping it as well. There is a new emphasis placed on adult education in the church. The edification of believers is not something that stops when a person graduates from a high school class or finishes a confirmation class, but an on-going task of the church. "...and the redemption of the world." The preamble spoke earlier of the church as the "redeemed and redeeming fellowship". Now it makes clear the scope of that redeeming work: nothing less than the whole world! The word redemption is used here rather than the word conversion, because redemption carries broader implications than conversion. Conversion often carries strictly individual connotations, often of a particular kind of religious experience; thus the conversion of the world may be envisioned as the one by one salvation of every soul on the face of the earth. Now, the word redemption includes this concept, but it also carries with it a social concern that men might be redeemed from the squalor of poverty, racism, prejudice, and injustice.[6]

"The Church of Jesus Christ exists in and for the world..."

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[6]Ibid., pp. 19-20.

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This is to be understood as caution against institutional self-centeredness. There is always the temptation to think of the church as an end in itself. This problem seems to grow more pressing as a church grows in size, as the church develops a bureaucracy with all of the particular problems that go with it. The church needs constantly to be reminded of this phrase from the preamble of our constitution.

"...and its very dividedness is a hindrance to its mission in that world." This is a healthy admission of the incompleteness of the church in its present institutional structure. This statement points to the reason and motivation for us to overcome our dividedness: such dividedness is disruptive to our task. Unity in spirit is not enough; we within the church may understand this kind of invisible unity, but the world, for whom the church exists, does not understand it. It is significant that these theological affirmations about the church, contained in the preamble to our constitution, should end on this provisional and incomplete note. In our institutions, as in our personal lives, we are going on to perfection. Both the Methodist Church at large and the local church must remain open to the ecumenical movement.[7]

> One of the growing concepts of recent years has been that of the parish, in which a number of local churches, not necessarily United Methodist, come together to provide various forms of ministry to a certain area. There is widespread use of the parish idea in urban areas, as churches come together to meet the need of the inner city, and in rural areas where declining populations often call for new forms of organization to meet the needs of people... Paragraph 106.3 gives disciplinary recognition to the parish.[8]

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[7]Ibid., p. 21. [8]Ibid., p. 46.

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I would like to look closer at the local church, trying not to repeat those statements already made. From the traditional definition of the local church as found in the Articles of Religion and Confession of Faith, we find new understandings being addressed. This can be seen when we look at Paragraph 102:

> The Church of Jesus Christ exists in and for the world. It is primarily at the level of the local Church that the Church encounters the world. The local Church is a strategic base from which Christians move out into the structures of society.
>
> This statement concerning the local church is one which has obviously grown out to new theological views of the Church which have been current in very recent years, views which see the Church not as an institution existing for itself, but as a community whose very reason for existence is to encounter and serve the world in which it lives.[9]

This outlook is an effort to counteract the temptation toward self-centeredness and self-perpetuation into which it is so easy for all institutions, including churches, to fall.

For the student of management who reads Peter Drucker the fact that an institution's purpose lies outside itself will come as no surprise. But the Christian man has always had the image of the servant church, based upon a model of the servanthood of Jesus Christ, whose continuing body we understand is the church. This idea of the local church as home, a starting point where Christians move into the structures of society, adds another exciting dimension to the traditional definition of the local church.[10] It makes it even more important for each local minister to be a well-integrated leader for both the local church and his community. The implication of this concept is that the

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[9]Ibid., pp. 44-45. [10]Ibid., p. 45.

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local church is not simply a place where one goes to worship. The church is also a training ground from which a person goes out to do the most exciting and important church work through his daily contacts with fellow workers, political colleagues, community organizations, and even his personal family.

This view sees the local church existing not only for itself, but also for saving the world. This concept of the local church, taken along with the more traditional definitions, provides a holistic view. Through preaching the members are reminded that worship which does not end in service to the others is nothing, and that service to others which is not rooted in worship has no hope of lasting.

The concept of the church existing for the world should not be pushed to the extent that the local church does not see an obligation to its own members and those who choose it as their church. The radical minister who is not sensitive to his own community, no matter how prophetic, is by no means a leader. He will have lost the trust and faith of his people and thus have no credibility or authority.

We also see in Paragraph 105 the pastors' different obligations to needs of lay people of the local church.

> Each local church shall have a definite membership and evangelistic responsibility. It shall be responsible for ministering to all its members, wherever they live, and for persons who choose it as their church.

The term pastoral charge carries specific overtones of meaning in United Methodism. It represents a community of persons over whom a pastor, appointed by a bishop, is charged with pastoral oversight. This pastoral charge usually consists of one local church, but it may

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consist of two or more local churches, in which case it is called a circuit. This term pastoral charge also carries the meaning that the pastor is in charge.

> The implications of this are that under the United Methodist system, the pastor appointed to a pastoral charge is held responsible ultimately for what happens in the charge committed to him by appointment of the bishop, and should gladly shoulder that responsibility. It is a task which calls for highest order of strong and sensitive leadership. It is highly unseemly for pastors of The United Methodist Church to be blaming the problems on everyone else but themselves.[11]

While it would be misleading to imply that the pastor has the authority to run the church and to make all the decisions, being ultimately responsible for the church has led many of our ministers to use a strongly authoritarian approach. Two major results have been generated from this style. One is a slightly apathetic outlook and blind obedience of lay people in any direction the minister is pushing; this has led to a full change of direction of the church every time there is a change of the pastor. The second is a complete loss of those freer individualistic-minded people who have no psychological need for authoritarian leadership. The loss of these individuals who think for themselves is indeed a powerful loss to a creative local church. Authoritarian leadership fails to take into account the principal condition required for leadership in the modern educated world. This is one important reason for the major decline in local church membership.

What is the meaning of church membership? Church membership means that one is not only a member of a local United Methodist Church,

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[11]Ibid., p. 46.

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but also is part of the larger United connection system (Paragraph 109), as well as a member of the Church universal (Paragraph 107). Thus there are no limits of geography and no denominations. We are all one in Jesus Christ, whom we call Lord. Every local church is open to all persons, regardless of race, color, national origin, or economic condition. From Paragraph 110 we see that the vows are considered to be a covenant with God and with the members of the local church. Each person joining is asked five questions in the presence of the local congregation. These questions are found in the new hymnal number 829 of the ritual as follows:

> Do you here, in the presence of God, and of this congregation, renew the solemn promise and vow that you made, or that was made in your name, at your Baptism?

The question assumes the person to be baptized, for baptism in Methodism is considered the first step to becoming part of the community of believers. It is understood that the baptismal vows may have been made by the person's parents, perhaps when he was only an infant. Now the person is confirming for himself an act which was done by others on his behalf; or he may simply be reaffirming vows of baptism which were only spoken a few minutes before as a part of the service in which he is now being confirmed. What we see here is an historic two-step procedure toward becoming a full member of the church: baptism and confirmation.[12]

> Do you confess Jesus Christ as your Lord and Savior and pledge your allegiance to his kingdom?

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[12]Ibid., p. 47.

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This question is central to the matter of being a Christian. It is not a simple theoretical and philosophical affirmation of a doctrine which is asked for here; it is a personal affirmation of loyalty to Jesus Christ and all that He stands for.

Someone has said a Christian can be understood more in terms of the way he personally follows Christ than by any particular doctrine or theory about Christ he proclaims.

> Do you receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments?

The importance of this question is that it clearly links the Christian faith with the Biblical faith in the historic revelation seen in both the Old and New Testament. But strict interpretation of this biblical Christian faith is not spelled out, because every Methodist is free to read and interpret the Bible for himself. The United Methodist Church believes passionately in this kind of freedom, and therefore there exist wide diversities of interpretation of the Christian faith within our fellowship.[13]

> Do you promise according to the grace given to you to live a Christian life and always remain a faithful member of Christ's holy Church?

Up until now, the questions have been doctrinal in nature. Now this question moves to a more practical level, calling for everyday deeds and attitudes which will reflect the affirmations already made. The words "according to the grace given to you" should not be considered a loophole which can later justify a member's doing nearly

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[13]Ibid., p. 48.

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anything he pleases. The Wesleyan idea of grace is that it is free, being poured out abundantly on every man, and it enables each person to receive the gift of salvation. Thus, this shows the source of the motivation which enables one to promise to live a Christian life, a life which is lived in grateful response to God's gracious gift in Christ.

It is here in the ritual, after positive answers have been given to the four questions above, that new members are actually confirmed. It should be noted that up to and through the actual confirmation, there is no mention of The United Methodist Church. One is received into the Church of God, confirmed in the "faith and fellowship of all true disciples of Jesus Christ". This is an important fact of confirmation. Those who have now been confirmed are joined by others who have been members of other denominations or of other local Methodist Churches and are asked another question:[14]

> Will you be loyal to The United Methodist Church, and uphold it by your prayers, your presence, your gifts, and your service?

Here we see the specific responsibility toward the local church with which they are now uniting. It is a clear statement that membership in the church involves a two-way street of both privileges and responsibilities. If we see the church as people in mission, then the people must assume responsibility for the carrying out of that mission.[15]

In Paragraphs 111 to 114 we see specific responsibility set

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[14]Ibid. [15]Ibid., p. 49.

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Paragraph 111. Faithful membership in the local church is essential for personal growth and for developing an increasing sensitivity to the will and grace of God. As a member involves himself in private and public prayer, worship, the Sacraments, study, he grows in his appreciation of Christ, his understanding of God at work in history and the natural order, and an understanding of himself.

Paragraph 112. Faithful participation in the corporate life of the congregation is an obligation of the Christian to his fellow members of the Body of Christ. A member is bound in sacred covenant to shoulder the burdens, share the risks, and celebrate the joys of his fellow members. He is called to speak the truth in love, always ready to confront conflict in the spirit of forgiveness and reconciliation.

Paragraph 113. A member of The United Methodist Church is to be a servant of Christ on mission in the local and worldwide community. This servanthood is performed in his family life, daily work, recreation and social activities, responsible citizenship, the issues of his corporate life, and all his attitudes toward his fellowmen. Participation in disciplined groups is an expected part of his mission involvement. He is called upon to be a witness for Christ in the world, a light and leaven in society, and a reconciler in a culture of conflict. He is to identify himself with the agony and suffering of the world, and to radiate and exemplify the Christ of hope. The standards of attitude and conduct set forth in the social principles (Paragraphs 96 and 97) should be considered as an essential resource for guiding each member of the Church in being a servant of Christ on mission.

In Paragraph 115 part 2 we see membership training is to be a lifelong process carried out through all the educational activities of the local church. I raise the question, "Could not the governing or administrative task of the church be considered educational?" Putting it another way, "Can the governing of a local church be used to learn, to appreciate, and to grow in Christian understanding?"

It is a sad fact that adult education and confirmation preparation has not been a high priority with local pastors. Adults join a church with no real understanding of what that particular local church sees as its mission. Adults are joining and rejoining local churches

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with fewer than four hours of preparation. The church is trusting that these adults once participated in a confirmation class in seventh or eighth grade. We need to go over and over the meaning of membership and explain in detail how each individual fits into the ministry of the local church to the world.

According to the Discipline (Paragraph 350) we see the job description for every United Methodist pastor of a local church. The pastor is charged by the bishop with the responsibility of ministering to the needs of the whole community, as well as to the needs of the people within his charge. The minister is to equip the lay people to fulfill their own ministry to each other and to the world. Full of love and bound to the will of God, the ministers are sent into the world as servants under the Lordship of Christ. Specifically, the minister's duties are the following:

1. To read and teach the Holy Scriptures and preach the Gospel.
2. To administer the Sacraments of Baptism and the Lord's Supper if he be qualified or to arrange for these sacramental services.
3. To hold or appoint prayer meetings, love feasts, and watch night meetings wherever possible.
4. To administer the provisions of the Discipline and to supervise the work and program of the local church.
    a. He shall give an account of his pastoral ministry to the Charge and Annual Conferences, according to the prescribed form. The care of all church records and local financial obligations shall be included.
    b. He shall participate in denominational and conference programs and training opportunities.
    c. He shall encourage the distribution and use of United Methodist literature and promotional materials in each local church.

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5. To perform the marriage ceremony after due counsel with the parties involved. The decision to perform a ceremony shall be the right and responsibility of the pastor. Qualification for performing marriages shall be in accordance with the laws of the state and The United Methodist Church.

   a. He shall hold premarital conferences, using the official manual of the Church. These conferences shall be held as early as possible before the date of the weding.

   b. In view of the seriousness with which the Scriptures and the Church regard divorce, he may solemnize the marriage of a divorced person only when he has satisfied himself by careful counseling that

      (1.) The divorced person is sufficiently aware of the factors leading to the failure of the previous marriage,

      (2.) The divorced person is sincerely preparing to make the proposed marriage truly Christian, and

      (3.) Sufficient time has elapsed between the divorce and the contemplated marriage for adequate preparation and counseling.

   c. He shall counsel those who are under the threat of marriage breakdown in order to explore every possibility for reconciliation.

6. To council bereaved families and conduct appropriate memorial services for the dead.

7. To visit in the homes of the parish and community, especially among the sick, aged, and others in need.

8. To instruct candidates for membership and to receive them into the Church.

9. To preside over the Charge Conference at the request of the district superintendent.

10. To search out from among his membership and constituency young people for the ministry, to help them interpret the meaning of the call of God, to challenge them with the opportunities of the Christian ministry, to advise and assist them when they commit themselves thereto, to counsel with them and over them as their pastor through the course of their preparation, and to keep a careful record of all such decisions, reporting to the Annual Conference

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the number of such students enrolled in schools of theology.

11. To participate in the life and work of the community and in ecumenical affairs and to lead the congregation to become so involved.

This is a large and over-powering job for any person or for any ten people to accomplish. For that matter it is impossible to do it alone. The pastor undoubtedly has one of the most exciting jobs there is; the variety and challenge of his work are always more than a match for his creativity, talents, and energies. But it is the working relationship with people which bring him the highest satisfaction.

While all of these duties are important, the remainder of the dissertation will center primarily around duty number four. It is here where the work of the pastor rubs shoulders day-to-day with the lay person. It is here where the majority of a pastor's time is involved. It is here where the governing and running of the church takes place. It is here where the integration of the preaching, teaching, prayers, and services has to take place in the personal style of the minister himself. Where love and truth is, we shall surely find God. I cannot tell you exactly what the will of God is for one person. But I can and do know that you will find it in the mixture of service to others, tolerance, and the affirmation of oneself and others.

While the supreme governing body of the local church is the Charge Conference, the most important month-to-month governing body is the Administrative Board, supported by the different Commissions. And though the pastor is in charge the actual policies and programs of the local church are formally proposed and adopted by democratically elected bodies and officials operating within the guidelines provided

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in the Discipline. But this does not mean that the pastor is expected to be an executive secretary whose role is only to carry out the decisions of the governing bodies. No, the minister is expected to actively participate in the decision-making process. The minister is free to initiate any ideas, hopefully without dominating the scene. The importance of the minister's role should not be underestimated. Today when everyone is searching for the leaders or the miracle man, the minister often is put in this role. As one layman said: "If the pastor stood up at a board meeting and moved that they burn the church down, someone would second it and it would pass unanimously!"[16]

It is not my design to remove this respect for the minister, but to create a model in which this power is generated into fuller leadership potential in which others clearly see their mission to the world.

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[16]Ibid., p. 58.

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Chapter III

TOWARDS A THEORY OF CHURCH MANAGEMENT

A great part of the Methodist tradition was the circuit rider who went from town to town preaching the word of God and starting churches. As these churches grew in size, the organizational operation became more and more apparent. Young clergymen learned the administration of the church at the side of the older circuit riders. Even today young clergy learn church administration from senior ministers since church organization and management are not included in seminary curriculum. Many clergymen resent the newer methods of administration, and change is slow. They prefer to keep preaching as the center of everything, rather than enlarging the programs to encompass the total needs of the people. I do not mean to belittle the importance of preaching in the church, but I do question whether the church is only a preaching station. Tradition affirms that the Church of Jesus Christ exists in and for the world. The church is a community through which in worship and in practice people seek to redeem themselves and the world. Good church administration cannot be based only on the principle that the techniques used in the program of the church should be the most effective ones available for reaching the ends sought. The means for a church are as important as its goals. They must be weighed against the theological affirmation of the church. There must be a running tension between effective objectives and humanistic values. The church has an important role in society today but it must

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also have strong non-manipulative leadership. Unfortunately our churches have often been interested only in perpetuating themselves. If we are to keep Jesus' ideal for human life and his church we must hold in overt consciousness the tension between effective objectives and humanistic values. Because many ministers do not comprehend the organizational aspect of local church management, their ability and power of accomplishing even humanistic goals are seriously cut back. There is no tension to their humanistic approaches, and so they are giving out a band-aid here and a band-aid there, while man is lost and bleeding to death at the front door of the church.

What are some of the institutional aspects a minister would need for a good model of church management? One of the leading theories in operational areas of organization is that of Peter F. Drucker. In his book, The Age of Discontinuity, there are some valuable insights that the minister and lay people need to be aware of in this age of modern organization. No organization can exist for its own sake. An organization is only a means. Survival is not an adequate goal for the church, as it is for a human being. To survive, a local church must make a specific contribution to individuals and to society. The place in which we need a clear understanding is in the goals and missions of the local church. How do we decide what our objective should be? What process do we have for mobilizing our energies? Do we want to know whether we are succeeding or not?

It is not possible to be effective unless one first decides what one wants to accomplish. It is not possible to minister, in other words, unless one first has a goal. It is not even possible to design

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a plan of action unless one knows what is supposed to be accomplished and how to measure whether it is being done. It is not easy to answer the question of goal(s) or mission(s). One reason this question is so difficult to answer is that people differ in their judgments regarding the needs of the community. They set different priorities. There is always a conflict between those who want to do better what is already being done and those who want to do different things. It is even impossible to give a final answer to this question. The question should be thought through over and over. With this question answered even for only a short time, resources will not be splintered and wasted.[1]

However, the most difficult and most important decision in respect to goal(s) is not what to do, but what to abandon as no longer worthwhile. Then it must be decided what has priority and what should come first. These decisions are not easy; they call for a clear system of evaluation and understanding of purpose. The local church, no matter what it would like to do, can only do a small number of tasks at any one time. Thus, the law or organization within the church must be concentration.[2]

The local church of today must be compatible with change. It must be capable of initiating change if it is to hold a role of leadership within the community. The only way this can be done is for the church to be able to stop doing what wastes resources and to adopt new

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[1]Peter F. Drucker, The Age of Discontinuity (New York: Harper & Row, 1968), p. 191.

[2]Ibid., p. 192.

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and more productive tasks.[3]

A local church which systematically gives up the unproductive and obsolete never wants for opportunities. Good ideas are always in abundance, especially the ideas a local church organization needs and can use, ideas of sufficient clarity and acceptability to be used in meeting today's needs.

Lack of creativity is, therefore, not the problem of a local church. Rather it is institutional inertia which always pushes for continuing what we are already doing. As least we know, or think we know, what we are doing. "Organization is always in danger of being overwhelmed by yesterday's tasks and being rendered sterile by them."[4]

A good example can be seen in the Christian education of junior high students. Sunday after Sunday a teacher prepares a lesson which at best requires three hours of preparation and an hour on Sunday, for say even a large class of fifteen students. The problem is that the attendance is so bad throughout the year that the student receives only about twelve hours of Christian education per year. And even of these twelve hours most junior high students will tell you that they want to be somewhere else. No one would say that these students do not need good Christian education. But is our goal for junior high Sunday school clear and are we reaching that goal? Is there perhaps a better way to use the twelve hours a month of this dedicated Christian person? We can also question whose needs are being met, the organization's or the individual's? The tension between effective objectives and

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[3]Ibid., p. 193. [4]Ibid.

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humanistic values can be eased when we are clearer on our goals and priorities.

The church needs a non-economic equivalent to the profitability yardstick. It will also need a substitute for the objective force of the market. The probability that a program will fail is always greater than that a program will be successful. We must face the fact that virtually no program or activity will perform for a long time without modification and redesign. Eventually every activity becomes obsolete.[5] A word of warning here; this yardstick must only be one side of the tension between effective and humanistic values.

Equally important in the area of objectives is the decision concerning priorities of concentration. The crucial question is what comes first, rather than what should be done? There is often substantial agreement as to what should be done, but there is always disagreement as to what should be done first.

The church's normal reaction is to evade the priority decision by doing a little bit of everything. The result is usually that nothing really gets down well.

While all organizations are different from the local church, there is a basic similarity in that all organizations require a large number of people brought together for a united performance and integrated into a common understanding. This leads to the problem of balancing the objectives of the institution against the need for flexibility and individual scope. Each requires a structure determined by

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[5]Ibid., p. 195.

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the task and its demands. Required also is a structure determined by general principles or organization; that is, by constitutional rules. Unless each recognizes the authority inherent in the logic of the situation and the knowledge of individuals, there will be no performance. Unless there is also a decision-making authority beyond which there is no appeal, there will be no decisions, and, says Drucker, "the two different structures, each with a logic of its own have to coexist in dynamic balance within the same organization."[6]

It is in this field of management that we can see the most work accomplished during the last half-century. No one who knows the field would maintain that we yet know much. As Drucker puts it, "if there is any agreement in this hotly contested area, it is that tomorrow's organization structures will look different from any we know today."[7]

Perhaps the church needs to look at quality rather than quantity. Within organizational theory the fundamental philosophical issue is the idea of efficiency versus effectiveness. Is it possible to balance them? They are not the same. The real question is, are they compatible?

There is a sharp clash today between stress on the efficiency of administration (which emphasizes effort) and stress on effectiveness of administration (which emphasizes results).

> The efficiency approach insists that results will come automatically if things are done right, and therefore mistrusts any deviation from proper procedure. The effectiveness approach, however, points out that in any social undertaking 80 per cent of the

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[6]Ibid. [7]Ibid., p. 196.

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> results are achieved by the first 20 per cent of the effort and that the remaining 80 per cent of effort only produces 20 per cent of the results. Above all, the last 5 per cent of the results in any social activity require as much effort as the first 95 percent.
>
> In the first approach, efforts are seen as central; in the second, results. In the first, the hallmark of good management is order. In the second, it is vitality. The efficiency approach sees administration as desirable and as the strength of an organization. The effectiveness approach sees it as support, a necessary evil to be confined to the minimum needed to prevent collapse. The efficiency approach wants to make mediocrity capable of producing predictable results again and again. It is based on a realistic view of men, and of men in organization. The effectiveness approach wants to liberate creative energy. This too is a realistic view of man.[8]

We need both approaches, but I would rather see the flexibility of effectiveness in churches and human organization stressed over efficiency in meeting human needs.

Because the minister has no real integration of his theological outlook with his role as manager of the local church, he may take the counsel and direction of a prominent businessman of his congregation for the more secular areas of church administration (such as the finance commission), and use his own humanistic approach for the commissions dealing with concerns. Both may work to some degree of success. However, this management leads to polarization, since two different means are being used to reach the goal (which may be unclear to both sides). What I hope to do through this model of church management is to hold the tension of the means of both commissions while they work out their goals, priorities, what to do first, and their Christian relationship to each other and to the world. Another way

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[8]Ibid.

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of expressing this is that as we serve the well of God, we must hold our lifestyle and methods of operating in this world to the light of Christ and his ultimate law of love.

The late Douglas McGregor was a teacher, administrator, and consultant who is best known as the author of the book, The Human Side of Enterprise.[9] In the last few years of his life McGregor was primarily concerned with the management of conflict, a problem which he resolved in part through what he called Theory Y. Douglas McGregor's theory may be expressed by this statement found in Leadership and Motivation. "Management by objectives and self-control will inevitably replace management by authority and externally imposed control."[10]

According to Douglas McGregor:

> Every managerial act rests on assumptions, generalizations, and hypothesis--that is to say, on theory. Our assumptions are frequently implicit, sometimes quite unconscious, often conflicting; nevertheless, they determine our predictions that if we do a, b will occur. Theory and practice are inseparable.[11]

The assumption or philosophy underlying what McGregor considers to be most effective and ideal managerial behavior is called Theory Y. Theory Y is in contrast to Theory X.

THEORY X

In looking at what McGregor calls Theory X, or the conventional

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[9]Douglas McGregor, The Human Side of Enterprise (New York: McGraw-Hill, 1960).

[10]Douglas McGregor, Leadership and Management (Cambridge: M.I.T. Press, 1966), p. 29

[11]McGregor, Human Side, p. 6.

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conception of the management's task, I am amazed at how well it parallels the minister's outlook in trying to harness human energy for the church.

> 1. Management is responsible for organizing the elements of productive enterprise--money, materials, equipment, people --in the interest of economic ends.[12]

OR:

a. The minister is responsible for organizing the elements of productive church enterprise--money, materials, equipment, people--in the interest of spreading the Christian Gospel.

> 2. With respect to people, this is a process of directing their efforts, motivating them, controlling their action, modifying their behavior to fit the need of the organization.[13]

OR:

b. With respect to people this is a process of directing their efforts, motivating them, controlling their action, and modifying their behavior to fit the moral and ethical behavior as set by the church.

> 3. Without this active intervention by management people would be passive--even resistant--to organization needs. They must therefore be persuaded, rewarded, punished, controlled--their activities must be directed. This is managements task--in managing subordinate managers or workers. We often sum it up by saying that management consists of getting things done through other people.[14]

OR:

c. Without this active intervention by the minister people would be passive--even resistant--to the church's needs. They must

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[12]McGregor, Leadership, p. 5. [13]Ibid. [14]Ibid., p. 6.

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therefore be persuaded, rewarded, punished, and controlled; their activities must be directed. This is the ministers task: to direct laymen.

Behind this conventional theory there are several additional beliefs that are less explicit but still widespread. McGregor summarizes these beliefs as follows:

1. The average man is by nature indolent--he works as little as possible.
2. He lacks ambition, dislikes responsibility, prefers to be led.
3. He is inherently self-centered, indifferent to organizational needs.
4. He is by nature resistant to change.
5. He is gullible, not very bright, the ready dupe of the charlatan and the demagogue.[15]

The human side of most organizations today is fashioned from propositions and beliefs such as these. Conventional organizations like the church reflect the assumptions in their management policies, practices, and programs.

In application we see that the church has swung and used the full range of possibilities between the two extremes of hard and soft approach in administration. So today you can get what you want depending on the denomination or local church you join. We can see what is called the hard or strong method where the minister's methods for directing behavior involve coercion and threat (guilt and hell). At the other extreme we see the soft or weak method of directing behavior

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[15]Ibid.

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in valuing permissiveness, in satisfying the congregational demands to feel good in the pew and in achieving harmony at all costs. Then the congregation will be placid, obedient, and accepting of direction. There are problems in the hard approach, because force breeds counter-forces: antagonism and militant grouping. There are also problems in the soft approach. It seems to lead to the abdication of management. People take advantage of the soft approach. They continually expect more, but they give less and less. A case in point is that Sunday schools are babysitting places for parents not even attending church.[16]

What we see today is what is called a firm but fair approach, but which in reality is a benevolent dictatorship. This approach tries to gain the advantages of both, which too often leave things arbitrary, under the table, and unclear.

Following the approach of McGregor who draws heavily on the work of Abraham Maslow, let us consider motivation to indicate why Theory X is inadequate. There will be some overgeneralizations that will ignore important qualifications, but this cannot be avoided.

Man has, as a biological organism, needs which seem to have a hierarchy of importance. At the lowest level, but pre-eminent in importance when they are denied, are man's physiological needs. He lives only for bread, when there is no bread. And foregoing unusual circumstances, his need for love, status, and recognition are displaced when his stomach is empty for a while. As hunger is met regularly, it ceases to be an important need. The same is true of man's other

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[16]Ibid., pp. 6-7.

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physiological needs. Thus, a satisfied need is not a motivation of behavior. As physiological needs are reasonably satisfied, needs at the next higher level begin to motivate behavior. Maslow calls these safety needs: protection against danger, threat, and deprivation. McGregor says that people mistakenly refer to these as needs for security. Unless a person is in a dependent relationship where he fears arbitrary deprivation, people do not seek security. "The need being for the 'fairest possible break'. When he is confident of this he is more willing to take risks. But when he feels threatened or dependent, his greatest need is for guarantees, for protection, for security."[17] Thus, unsatisfied needs become motivating.

As man's safety needs are secured and he is no longer fearful about his physical welfare, his social needs become important motivators of his behavior. These social needs include the need to belong, acceptance by his peers, and the giving and receiving of friendship and love. It is here that motivation for the church's goals begins. The energy spent at social clubs and its rewards to the person is an area that the church needs to take a long look at. Is the bar the only place where young divorcees can meet.[18]

Next in the hierarchy of needs, in the sense that they do not become motivating forces until lower needs are reasonably satisfied, are the egoistic needs, which are of two kinds:

1. Those needs that relate to one's self-esteem--needs for self-confidence, for independence, for achievement, for competence, for knowledge.

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[17]Ibid., p. 9. [18]Ibid., p. 10.

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2. Those needs that relate to one's reputation--needs for status, for recognition, for appreciation, for the deserved respect of one's fellows.[19]

Unfortunately these egoistic needs are rarely if ever satisfied as well as the lower needs are. Man is in constant search for more satisfaction of these needs once they become important to him. But they will not appear in any important way until physiological, safety, and social needs are adequately satisfied.

McGregor says "that industrial organizations offer few opportunities for the satisfaction of these egoistic needs to people at lower levels. That mass-production industries give little heed to these aspects of human motivation."[20]

These intrinsic rewards can be used as motivation by the minister, not in a manipulative way, but in a way that the church's goals and personal needs can be fulfilled. The minister must accept and start where the people are if he is going to help them grow in their faith. There are many people in our society who have no trust and no understanding or experience of love. The minister's outlook must see man as both sinner and redeemed, both fallen and in the image of God.

At the top of the hierarchy is the need for self-fulfillment. These are the needs for realizing and achieving one's own unique potentialities, for continued self-development, for being truly creative in the broadest sense. Because this is one of the often expressed goals of the church, the church must not only help man achieve the lower needs, but also give the layman an opportunity to achieve

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[19]Ibid. [20]Ibid., p. 11.

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these higher needs through its organization. A man whose needs for safety, association, independence, or status are unfulfilled is just as sick or incomplete as a man who is malnourished. This sickness will have behavioral consequences as well. We are mistaken if we see man's resultant behavior, his hostility, passivity, his refusal to accept responsibility as part of his human nature. These are symptoms of his illness, the illness of deprivation of his social, egoistic needs and his separation from God.[21]

As the lower level needs are relatively satisfied, they can serve no longer as motivation, but allow one to move on to higher level needs. The fact that our society provides for these physiological and safety needs causes the motivational emphasis to change to meet social and egoistic needs. There is little in the work-a-day world to satisfy these higher level needs. People are thwarted; and their behavior reflects this deprivation. Unfortunately the church offers little or no help with its centralized system of administration and autocratic management. The church can provide the opportunity for a man to gain self-respect, or the respect of his fellows, or the satisfaction of needs for self-fulfillment. It can and should create conditions such that he is encouraged and enabled to seek such satisfactions for himself while continuing the mission of the church.

This creation of condition is not control. Control is not a good device for directing behavior. So the church finds itself in a new position today. The high standard of living created by our modern

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[21]Ibid., p. 12.

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technological know-how provides quite adequately for the satisfaction of physiological and safety needs. An exception is where society practices have not created confidence in a fair break or where safety needs are thwarted.

The strategy of management by direction and control is inadequate to motivate people, because the human needs on which this approach rely are today unimportant motivators of behavior. Direction and control are essentially useless in motivating people whose important needs are social and egoistic. Both the hard and the soft approach fail today because they are simple and irrelevant to our times.[22]

For these and many other reasons there is a need for a different theory of the task of managing people based on a more adequate assumption about man and his behavior. McGregor calls it Theory Y, and I want to use this Theory Y as a springboard for a theology of management.

THEORY Y[23]

1. Management (minister) is responsible for organizing the elements of productive enterprise--money, materials, equipment, people--in the interest of economic ends (in the interest of spreading the Christian Gospel).[24]

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[22]Ibid., p. 14.

[23]Words in parentheses indicate my changes to fit the church.

[24]Ibid., p. 15.

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2. People (laypeople) are not by nature passive or resistant to organizational needs (to the church's needs).[25]

3. The motivation, the potential for development, the capacity for assuming responsibility, the readiness to direct behavior toward organization goals are all present in people (laypeople). Management (minister) does not put them there. It is a responsibility of management (church) to make it possible for people to recognize and develop these human characteristics for themselves.[26]

4. The essential task of management (church) is to arrange organizational conditions and methods of operation so that people can achieve their own goals best by directing their own efforts toward organizational objectives (church priorities).[27]

This is a system for creating opportunities, releasing potential, removing obstacles, encouraging growth, and providing guidance.

McGregor emphasizes that Theory Y does not involve the abdication of management, the absence of leadership, or other characteristics usually associated with the soft under Theory X.

The traditional organizational view, while not being wrong, is partial. It is based on necessary but insufficient cause. It has become necessary with such a concept to consider all of man's behavior that is unexplained by this outlook as exceptional behavior.

More and more there is the tendency to describe human organization with a broad framework of thinking called the "general system theory". This theory is used to gain an understanding of a wide range

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[25]Ibid. [26]Ibid. [27]Ibid.

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of phenomena in the physical sciences, in biology, and in behavior science. The aim of general system theory is the creation of a science of organizational universals. What does it mean to look at organization as a system within the framework?[28]

A system is an assembly of inter-dependent parts called sub-systems whose inter-action determines its survival. "Interdependence means that a change in one of the parts affects other parts and thus the whole system. The choice sub-systems and of the basic unit is to some degree a matter of convenience."[29]

All levels of major systems have properties or characteristics in common.

> It is also true that each level has certain unique properties, which is in fact a criterion for selecting appropriate levels. This is an important consideration for it means that we may expect to find that the individual human organism, the face-to-face work group, the functional division, and the total organization have unique properties in common. If our expectation is fulfilled, it might enable us to understand some of the discrepancies between what conventional organization theory (based entirely on the individual) says behavior should be and what we find it is. It is a common place of systems theory that the behavior of the whole (at any level) cannot be predicted solely by knowledge of the behavior of its sub-parts. Conventional organization theory however does attempt to predict the behavior of the organization or the basis of assumptions about individuals.[30]

The local church is an open system. It is involved in transactions with larger systems: the United Methodist Church, other organizations, and society. There is input in the form of people, materials, and money in the form of political and economic forces arising

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[28]Douglas McGregor, The Professional Manager (New York: McGraw-Hill, 1967), p. 39.

[29]Ibid. [30]Ibid., p. 40.

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from the larger system. There is output in the form of service and rewards to its members. All of its sub-systems within the organization down to the individual are open systems. The local church organization can be called an organic system in that it can adapt to change in the external system around it. The church's adaption is not a passive one, since the system affects the larger system as well as being affected by it. The local church is dynamic in nature in the sense that it undergoes constant change as a result of interaction among the sub-systems and with larger environmental systems.

The local church organization is to be considered a socio-technical system. The local church is not a mere assembly of buildings, manpower, money, and processes. The system consists in the organization of people around various services. "This means that human relations are not an optional feature of an organization, but they are built in property. The system exists by virtue of the motivated behavior of people. Their dedication, behavior, and personal relationships determine the imputs, transformations and the outputs of the system."[31]

The role of the minister in management can be visualized as a dynamic inter-play between environmental forces. The new role of the minister, anchored in many disciplines, can help to provide security and continuity in a rapidly changing world. His beliefs about the nature of man and about cause-effect relationships in human behavior (his technology), his perception of his role, his personal values, his

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[31]Ibid., p. 41.

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needs, and his own perception of his capabilities, plus all his past and present experiences, determine his ministerial style. On a gross level we can describe styles as being paternalistic, authoritarian, democratic, or permissive. Style can be defined as one's typical way of coping with a situation. This in turn is strongly influenced by one's theology and identity. It might be said that today's ministerial styles in management are not as successful as they could be, because they have evolved from the conventional concepts, or what McGregor calls Theory X. The notions of cause and effect of human behavior on which they are based by and large ignore the existence of intrinsic rewards, punishment, and to a limited extent also fail to recognize the interweavings of man's rational and emotional characteristics with his social nature. However, the model using Theory Y tries to make use of intrinsic rewards and punishment, of emotional factors in behavior, and of man's need as a social being. Coupled with this view is the minister's perception of people working out their own salvation according to the will of God and the mission of the church. This has important implications for a minister's perception and his style. For example, he will become more of a facilitator of meaningful work, work that will provide opportunities for intrinsic rewards. With the increase of leisure time and the fact that today business does not offer any real opportunity for social and egoistic needs, the local church's opportunities for intrinsic rewards will be more and more important to the the total survival and growth of our affluent society.

By adopting a ministerial strategy that will help lay people fulfill their higher needs, the minister, as a representative of the

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organizational church, will be helping man fulfill his higher potential given to him by God's Grace.

This strategy should not be manipulative on the part of the church or the minister. It should not give the illusion of choice when there is none. Many churches give youth a position on committees but give them no vote, making it a voice to which no one listens. In the Methodist Church by printed word there is to be equal representation to Annual Conference, but there have always been more ministers than laymen.

There is a genuine potential to integrate the process of self-actualization with local church goals. However, the possibilities are not equal for all people, because some are prevented from self-actualization by the demands of lower needs. A ministerial strategy that takes into account the possibility of jobs serving this human characteristic can lead many laymen into a fuller Christian life. It is a way of tapping latent resources of creativity, skill, and knowledge that may otherwise be overlooked in the parish. Such a strategy is not permissive management, or soft or indulgent management. It should have clear demands for performance and clear limits consistently enforced. A minister should expect committees to function and function well; this lends dignity to the people on the committee. Clear limits are necessary for the laypeople's psychological security for them to see what is possible and what is not. A climate of genuine mutual trust, mutual support, respect for the individual, and respect for individual differences is a must. Only in such a climate can tendencies toward self-actualization find expression. Taking advantage of this

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opportunity when presented will be slow. It is hard to break years of experience and habit, but it is not impossible. The minister must believe in the strategy, or there is no chance for it to work. If the minister sees the laypeople as by nature indifferent or negative toward organizational goals, his alternatives with respect to managerial influence are limited. Goals can be reached only through coercion or bribery. The possible managerial strategies are hard or soft.

With McGregor's outlook of cause-effect, there is a variety of possibilities for the exercise of power. If the laypeople are by nature motivated to expend energy in satisfying their needs (physical, security, social, and egoistic), he will select among available opportunities which he perceives to be the best for achieving his goals. "This theory assumes that the relative importance of these goals is not fixed but varies in certain ways with the degree to which they are being achieved."[32]

A corollary of this theory is that a person's indifference or hostility toward organizational goals is usually a symptom of the problem of unsatisfactory needs, rather than a cause. Thus the cause is not the absence of motivation; it is the fact that the church's environment is not perceived by the individual as providing the best opportunities for achieving the goals that are dominant.

Within every local church there exists for the minister the basic forms of power. The first is what sociologists and political scientists call legitimate authority. It's successful use depends on

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[32]Ibid., p. 136.

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social acceptance and norms that place the right to govern in the offices with social institutions. The social outlook and norms involved are summed up in the concept of consent of the governed.[33]

The norms that define the legitimacy of authority are not along broad social ones, although these define the outer limits. Each organization develops a set of norms that are in some respects different. These norms come about from the interaction of the organization's environment and the individual within the organization. Legitimate authority in the church can be considered neither a God-given nor a logical right. Legitimate authority of the local church is a powerful form of influence so long as it is perceived to be legitimate by those affected and involved in the church. The consent of the governed cannot be taken as a pious phrase. The governed do set the limits, even though they use only informal methods. The exercise of authority in the church must be looked upon as transactions, or that legitimate authority will lose its importance to the people. Legitimate authority is relative, not absolute.[34]

Another form of power which the church has rests on identification. When a person identifies himself with a group, a leader, or a cause, he is in effect saying that the goals and values associated with, that cause have become his, a part of him. He then can direct his efforts toward those goals and gain intrinsic satisfaction in their

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[33]William G. Scott, Organization Theory (Homewood, IL: Irwin, 1970), p. 207.

[34]McGregor, Professional, p. 79.

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achievement. If the identification is strong enough, the individual will forego many extrinsic rewards; he will risk censure, disapproval, and other punishments to help the cause. When one commits himself to the will of God, whose actions are seen through the local church, they become a powerful example. "Identification is the basis of the power of example. One must recognize that the setting of examples has virtually no value unless there is identification."[35]

It is in this conjunction that ministerial leadership becomes a source of influence. Leadership is a functional relationship between the personal characteristics of the leader (who is a part of the environment of his followers) and the individual's needs, goals and expectations.

When the minister has obtained identification with the local church and his followers, not only is his legitimate authority enhanced, but there are intrinsic satisfactions associated with the identification. He will see such fruits as common committment to goals as part of the relationship, and self-direction and self-control coming in the service of their goals as a natural outcome of that commitment.

A few years ago much was heard about team teaching and team ministry with the thought that two professionals would work together sharing the workload and doubling the imput. This is a great idea, but not really practical in small or beginning churches with small budgets and is seldom applied in larger churches due to its ego threatening stance to ministers as a whole.

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[35]Ibid., p. 145.

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I want to put forth an idea of team ministry which involves laypeople and minister as partners. In the team approach the minister is manager with a Theory Y outlook. The chief characteristics of this system are as follows:

1. The unit as a whole has one primary task.
2. The unit's flexible structure adjusts to the demands of the situation.
3. All controls are transactional. All members of the unit, including the minister, determine the structure, the responsibilities, and the sub-goals of the unit; the principles and the norms governing the operation.
4. Opportunities for intrinsic rewards associated with membership in an accomplishment of a cohesive group are deliberately created. Any extrinsic individual rewards, particularly salary are determined by administrative procedures that emphasize equity.
5. All these characteristics are operational within limits defined by the larger church organizational system.
6. A cooperative relationship exists between the members accomplishing the common primary task.
7. Interdependence between all the members (sub-systems) determines the survival and successful survival and successful performance of the team. Members must have appropriate skill.[36]

The above activities are largely of an intellectual, communicative, problem-solving nature. They will require the use of power that influences human behavior, rather than the manipulation of physical objects.

There are some pre-understandings of leadership that need to be stated here.

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[36]Ibid., #1-7 taken from p. 161.

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1. Good Christian leadership is as non-manipulative as possible.

2. All people, including the minister, are sinners, self-centered and separated from God, and thus have manipulative tendencies.

3. All people within the church are part of a redeeming fellowship to whom God has extended his Grace and whom the minister must see as unique, irreplaceable, and precious servants of God's will.

4. Only when a leader exists according to the way that is most appropriate to himself is he responsible and capable of honest and healthy activity.

5. The uniqueness of Christian leadership style lies in a set of characteristics of actualization, honesty, awareness, freedom, trust, and tolerance combined and integrated in a life style whose model was Jesus.

6. The leader leads rather than dictates. He is forceful while not dominating.

7. The leader is capable of empathizing. He not only talks, but more important he can listen.

8. The leader must expect good work and yet being aware of his own weakness, accept the human tendency to err.

9. The Christian leader respects himself and others to the point of not using or exploiting others. He is in constant appreciation of the different skills that others have to offer.

10. The leader seeks to build a community of feeling among his workers.

11. A leader is assertive, direct, and straight-forward, not in the sense of a bully, but because he cares.

12. The Christian leader is not judgmental of others, but able to express his own convictions strongly.

13. A leader works to establish a high degree of mutual trust.

14. The leader works as a guide. The guide does not protect or teach others but gently helps each person to find his own way.

15. The Christian leader cannot think for others but thinks

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with them in anticipation of events.

16. A leader helps others by being able to express his own feelings, yet gives each the right to make his own decisions.

17. A Christian leader knows that behavior sets emotions. People do not feel and then act, they act and then feel. One moves forward on faith trusting the Lord to be there. All the facts and data cannot amount to the faith.

What are some features of an effective managerial team? The members should be able to understand, mutually agree upon, and identify themselves with respect to the primary task. This is a matter of determining the goals and priorities of the unit.

There should be open communication. Sound decisions which result in the successful implementation, whether related to the internal operation of the team or the performance of its primary task, must take into account all relevant facts. Feelings and emotions are to be considered relevant facts which have to be interwoven with intellectual data and logical arguments. If members do not put all relevant facts into the discussion, for whatever reason, the group cannot take them into account.

Leveling with the facts calls for a degree of mutual trust. The meaning of trust is a simple definition to state, but it is a condition difficult to achieve. Trust means "I know that you will not deliberately or accidentally, consciously or unconsciously, take unfair advantage of me. It means: I can put my situation at the moment, my status, and self-esteem in this group, our relationship, my job, even my life in your hands with complete confidence."[37] Trust is a delicate

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[37]Ibid., p. 163.

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property of human relationships which Christians should always be trying to build. It is influenced far more by actions than by words. It takes a long time to build, and it can be destroyed very quickly by a thoughtless act. Trust is the perception of the act of another person, not the objective reality, on which trust is based. The effective performance of a team is in the basic and fundamental sense of open communication and mutual trust among all the members, including the minister.[38]

Another necessary factor is mutual support. By mutual support McGregor speaks of a predictable absense of either hostility or indifference among members of the team. This enables each member to be more himself and leads to less dependence on defensiveness and protective actions.

The ability to work out human differences is a quality which an effective team has. Human differences represent both a major asset and a major liability to the team. The differences in training, experiences, capabilities, and emotional aspects bring the great creativity within the team effort. "All innovations, all creative solutions, all successful new social or political developments rests ultimately on the fact of resolved human differences."[39]

Of course, human difference can be a liability in organized human effort. Differences, unless controlled, can destroy any possibility of teamwork. Unless there can be established some rules and procedures which are uniformly followed anarchy may be the result. But

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[38]Ibid. [39]Ibid., p. 24.

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if expression of differences is too tightly controlled, whether by the group or by the minister, the asset represented by the differences will be lost under the pressures to conform, and the members will lose their individuality.[40] In the church we have the law of love and the will of God to check differences without losing the individual altogether.

Trying to manage individual differences lends quality to the Christian life by strengthening one's ability to be tolerant. Failure to manage individual differences often is the source of negative attitudes toward group operation. This may lead to the idea that groups cannot make decisions, that the pressures of group conformity destroy creativity. Thus, the group by nature is inefficient and time-wasting. But this attitude fails to see that individuals making up a group do not lose individuality, but gain new ideas and skills to their individual make-up.

In an effective team there is good use of the team activities and appropriate delegation to individuals or sub-groups or other activities not characteristic of the efficient overall team performance. If a team is troubled with a low degree of mutual trust, it will have a low degree of delegation and the necessity for many group meetings.

No matter how skillful or competent a minister may be, an effective team may not result. Success cannot be determined by the leader alone. Open communication, mutual trust, and mutual support may be helped or hampered or even eliminated by the actions of the

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[40]Ibid.

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minister, but he cannot bring about a high degree of any of these by the exercise of any form of power available to him. Success is determined primarily by attitudes and interaction of all the individuals in the group, including the minister.

It should be understood that variables like leadership, openness, mutual trust, and support are among the characteristics of a group as a system that differentiates it from the mere sum of the individual sub-systems, which in their interaction creates a group.

Although Douglas McGregor developed Theory Y as an ideal philosophy underlying effective industrial management, I believe this theory is even more applicable to the church than to industrial organizations. The reason for this is that churches are by nature voluntaristic organizations and are, for the most part, made up of idealistic, highly motivated people.

One of the criticisms leveled against McGregor's approach in Abraham Maslow's Eupsychain Management is that McGregor portrays too idealistic a picture of man.[41] Maslow believes that a more adequate theory would take into account individual differences, including the less ideal differences. In a local church, while there are many different individuals, the membership comprises a much more homogeneous and positively oriented group of people than would be found, for example, in an industrial organization like Hunt-Wesson Foods Inc., Fullerton, California. Thus, McGregor clarifies in The Professional

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[41]Abraham H. Maslow, Eupsychian Management (Homewood, IL: Irwin, 1965).

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Manager that Theory Y is not a managerial strategy per se, but an underlying belief about the nature of man.[42] I believe this nature to be more applicable to man in the redemptive fellowship of the church than to man (who may just happen to be highly motivated, moral, etc.) related to his work organization.

The significance of members being able to achieve their own goals ties in with McGregor's concept of motivation. According to McGregor, motivation is a function of an individual's being able to fulfill his needs; and if basic subsistence needs are provided, an individual is motivated to achieve higher-level ego needs as mentioned above.

The formula which best expresses the relationship management must carefully consider in creating ideal environmental (work) conditions is as follows:

$$B=f(I_{a,b,c...}E_{m,n,o...})$$

where B stands for behavior: I stands for Individual, with such varibles as knowledge, skills, motivation, and attitudes; and E stands for Environment, with such variables as the nature of the job, rewards associated with individual performance, and the leadership appointed him.[43] The Theory Y type of management approach takes seriously the individual variable by creating environmental conditions necessary to affect maximum performance.

How does a minister go about building teams out of committees? He cannot just impose this outlook on the group. Nothing can be gained

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[42]McGregor, Professional, p. 79. [43]Ibid., p. 46.

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by any kind of secret manipulation of the system. The process must be public and transactional. One could begin with an open discussion in a meeting of the whole group. The minister could discuss his reasons for suggesting the new process. He should be honest in expressing his doubts, if any. He should encourage open discussion about the system's possibilities and feasibility. If someone should express negative reactions, the minister should be careful not to override him or even try to persuade him. Instead, he should encourage the group to understand the new position fully.

He would need to be prepared with some ideas (not firm convictions) to answer any questions such as: "How would we go about it? What is expected of us? Do we really need it?" Opening a discussion on the primary task of the committee with the purpose of clarifying and coming to mutual agreement would give the committee members a chance to experience team work. The discussion must be transactional, headed in the direction of a critical analysis by the group of what it means to be a team, of the role pressure to which they will be subjected, and of the larger implication for the other systems of the church.

To the above questions I will provide in Chapter 4 a practical adaptation to the Administrative Board of a local Methodist church. This will be a step-by-step description to an imaginary board based on my experience of the last three years.

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Chapter IV

TOWARDS A BETTER MODEL

While the major governing body of a local Methodist Church is the Charge Conference, the most month-to-month decision-making body in the functioning of the local church is the Administrative Board. This Board functions as the executive agency of the Charge Conference providing a "general oversight of the administration and program of the local church" (Paragraph 151). The Board is elected by the Charge Conference and is responsible to it. In turn, all members, organizations and agencies of the local church are amenable to the Board. The only exception is the Board of Trustees, which is responsible to the Charge Conference. The Discipline requires the Administrative Board to meet at least quarterly. This is a minimal requirement, and in many local churches monthly meetings of the Board are the practice.

General Conference legislation intended that the Board be broadly representative of the whole congregation. The size of the Board will vary according to the size of the local church. All those persons who are ex-officio members of the Council on Ministries are members of the Administrative Board, and certain officers are members of the Board by virtue of their office in every church, but there is a provision for the elected members at large based upon the particular size of the local church membership (Paragraph 146.3). Members at large help the total congregation to be represented in the evaluation

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and decision-making process regarding proposed ministries suggested by the Council on Ministries. It is important that enough members at large be elected, including youth, to cover the full scope of the congregation. It is because of this wide base that I have chosen the Administrative Board as the place to begin application of this new model. The Board may also serve as the first training ground where results of this tension are the preparation for the Board's members and church policy to exist in and for the world, as the local church is defined in the Articles of Religion and Confession of Faith (Paragraph 102).

From Paragraph 149 Administrative Board members are as follows:

- Chairperson of the Administrative Board
- Chairperson of the Council on Ministries
- Pastor and Associate Pastor (s)
- Deaconesses
- Church and Community Workers
- Employed Program Staff
- Coordinators of:
  - Children's Ministries
  - Youth Ministries
  - Adult Ministries
  - Family Ministries
- Work Area Chairpersons of:
  - Ecumenical Affairs
  - Education
  - Evangelism
  - Missions
  - Christian Social Concersn
  - Stewardship
  - Worship
- Lay Leader
- Chairperson of the Trustees
- Secretary of the Committee on Nominations and Personnel
- Chairperson of Pastor-Parish Relations Committee
- Chairperson Committee on Finance
- Church Administrator (Business Manager)
- Church Treasurer (s)
- Financial Secretary
- Secretary of Enlistment
- Membership Secretary
- Health and Welfare Representative
- Superintendent of the Study Program
- President of United Methodist Women
- President of United Methodist Men
- President of United Methodist Youth Fellowship
- Lay Member (s) of Annual Conference
- Members at Large (including youth members, see Paragraph 146.3)

The officers of the Board are chairperson, vice-chairperson, and recording secretary, all of whom are to be lay persons nominated by the Nominating Committee or from the floor and elected by the Board.

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The pastor serves as the administrative officer, and as such is an ex-officio member of all the official groups in the church. However, ex-officio is one of those vague terms which simply means by reason of office, and unfortunately says nothing about whether the pastor is entitle to vote. Pastoral practices and preferences differ from pastor to pastor.

While the lay leader is the top lay official of a local church he may serve as chairperson of the Administrative Board, although this is not necessary. The chairperson should be someone with a broad understanding of the total work of the United Methodist Church which enables him to communicate and advise the Board. This becomes very important, since almost every lay person of the official family in the church is representing a special interest, that is, each person is concerned with a specific area of the church's life in which he carries responsibility. Sometimes it becomes difficult for the lay person to see the full importance of other areas of the church life. A chairperson who makes it his business to acquire a good understanding of the total work of the church can be of tremendous help to both the Board and the Pastor with a very effective interpretation of the total mission of the local church.[1]

The functions of the Administrative Board fall naturally into four categories:

1. Initiate planning and setting of goals.

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[1]Jack M. Tuell, The Organization of the United Methodist Church (Nashville: Abingdon Press, 1973), p. 66.

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2. Receive reports, authorize action, and determine policies.
3. Provide for the support of approved ministries.
4. Evaluate the church's ministries and review the state of the church (Paragraph 151, 1-8).

Because I have centered on the Administrative Board for a practical explanation of the model, it should not be misunderstood as not applying to the Council on Ministries or committees of the local church. By dealing with the model at the Board level, I expect the lay leader and other commission heads to carry the model back to their respective task groups. Within the local church there arises at times considerable confusion as to which body takes the major responsibility in the process of planning and goal setting. Is it the Administrative Board or the Council on Ministries? It should be very clear that the Administrative Board is the basic decision-making unit in the congregation. The Council on Ministries is responsible for coordinating, planning, and providing the basic data and recommendations which help the Administrative Board to come to a decision regarding those goals and programs which it believes are best suited for the local church. "The Administrative Board is the policy-making group: the Council on Ministries is an enabling group to help the Board function to its fullest."[2]

Because the Board is responsible for planning and goal setting; receiving reports, authorizing action, and establishing policy; providing for the support of all approved ministries; and evaluating the

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[2]Willard J. Rand, Jr., Handbook for the Administrative Board (Nashville: United Methodist Publishing House, 1973), p. 11.

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church's ministries, it becomes a natural place to raise such questions as:

1. How shall we decide what our church's major objectives should be?
2. What process do we have for mobilizing our energies and resources?
3. What are our goals and missions in answer to Christ's call as servants to the world?
4. What must be abandoned as no longer worthwhile for our local church to be involved in today's world?
5. Because we are charged with evaluating the church's ministries, what criteria shall we use?
6. Will the experience and service of a person on the Administrative Board enable both the fellowship of people of God and the institutional church to grow?

The pastor can aid in the growth and education of the lay people by asking these questions. The difficulty with this model is that it takes more time to teach and let happen than either the authoritarian or autocratic style. To get the model started I suggest that the minister, after he has an open discussion with the chairperson of the Adminstrative Board, submit the above questions in writing and have them sent out with the agenda for the next month's meeting. Attached to the questions should be a brief statement on the local church and its mission and the concept of management by motivation for the members of the Board to read, digest, and be ready to discuss at the next meeting. The following is a suggested possibility for the Administrative Board's first meeting.

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AGENDA

Administrative Board 5:30 to 10:00

5:30 - 6:30 - Potluck dinner, Fellowship Hall

6:30 - 8:15 - Discussion on the mission of our local church

8:15 - 8:30 - Break

8:30 -10:00 - Discussion of management by motivation

The following are the four major responsibilities and purposes of the Administrative Board:

1. Initiate planning and setting goals.
2. Receive reports, authorize action and determine policies
3. Provide the support of approved ministries.
4. Evaluate the church's ministries and review the state of the church.

Please read the attached material for discussion at the Board meeting.

SIX IMPORTANT QUESTIONS

1. How shall we decide what our church's major objectives shall be?
2. What process do we have for mobilizing our energies and resources?
3. What are our goals and missions in answer to Christ's call as servants to the world?
4. What must be abandoned as no longer worthwhile for our local church to be involved with in today's world?
5. Because we are charged with evaluating the churches ministries, what criteria shall we use?
6. Will the experiences and service of a person on the Admintrative Board enable both the fellowship of people of God and the institutional church to grow?

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THE LOCAL CHURCH AND ITS MISSION

In the preamble to the constitution of the United Methodist Church we read:

> The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by men divinely called and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world.
>
> The Church of Jesus Christ exists in and for the world, and its very dividedness is a hindrance to its mission in that world.

This makes it clear that the church is not only an institution or a building, nor is it a certain organizational structure, nor is it a particular denomination. No, the church is people who are banded together through the grace of God's love as revealed by his Son, Jesus Christ.

The Greek word "Ecclesia", often translated as church, really means the fellowship of Christian believers and does not include today's idea of the church as an institution. However, the church as the Body of Christ is nothing other than a fellowship of persons. It is "the fellowship of Jesus Christ" (I Cor. 1:9) or "a fellowship of the Holy Spirit" (Phil. 2:1) where fellowship signifies a common participation, a togetherness, a community life. The faithful are united to each other through Christ and the Holy Spirit, rather than through an institutional building. It is just this that is unique, the once-for-all nature of the church. When the church is thought of as an external institution and not the movement of salvation itself, it can only be

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thought of as a means to an end. It is important that in the organizational understanding of the church mission and ministry that the institutionalism of the church does not stand in the way of the fellowship, but truly serves as a means to that end in "ECCLESIA".

"It is the redeemed and redeeming fellowship". Here we can see something basic about both the nature and purpose of our fellowships. It is redeemed; that is, it is composed of persons who have recognized their incompleteness apart from God. They have confessed their faith in Christ as Savior and Lord and have become followers of his way. But the fellowship is redeeming in at least two senses:

1. The fact that it is fellowship with Christ and with others combines the vertical relationship with the horizontal relationship of God's redeeming love.

2. Because Man is in need of continuous redemption, we see him in a continuing process of maturation in the faith, or in the vocabulary of John Wesley, we are going on to perfection.

"The Church of Jesus Christ exists in and for the world". This is to be understood as a caution against institutional self-centeredness. There is always a temptation from our service to the institutional church to think of the church as an end in itself. It is principally at the level of the local church that the church encounters the world. The local church is an important base from which Christians move out into the structures of our society. Our institutional church cannot exist in and for itself. As Christian people we must fully understand the image of the servant, based upon the model of Christ's servanthood, as found in Luke 22:27. The implication of this concept is that the local church is not only a place where one goes to worship,

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but that it is also a training ground from which each person goes out to do the most exciting and important work through his daily contact with fellow workers, political colleagues, community organizations, and even his personal family.

The mission of the church is to help people to come to a better understanding of God and His will for their lives. The church is responsible for continuing the work of Christ in the world. Our image should be one of being servants of the Lord. St. Paul has adequately expressed the ministry of the church as the ministry of reconciliation (II Cor. 5:18). As we have been reconciled to Christ, which was the will of God, we also must help others find Him. This ministry of reconciliation is the duty of the whole church, not only that of the minister. It should be the aim of every Christian person to bring others into a living, active fellowship with God through Jesus Christ as the power of the Holy Spirit directs.

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MANAGEMENT BY MOTIVATION MINISTRY

What I want to put forth is a concept of a team ministry which involves lay people and the minister as equal partners in the running of the Administrative Board. This team approach will help the leadership of the church to grow both in the faith and in administrative skills and will also be applicable to other areas of the church and community. Today we must see the local church as an open system. It is involved in transactions with larger systems: The United Methodist Church, other organizations, and society. There is input in the form of people, materials, money, and in the form of political and economic forces arising in the larger systems of society. There is output in the form of service and personal rewards to its members. Because extrinsic rewards are limited, we need to make greater use of intrinsic rewards of emotional factors in behavior, i.e., the meaning of people's social needs of friendship, truth, love, fellowship, and the understanding of each person's importance as a unique, precious, and irreplaceable individual. In other words we must extend the fellowship of the people of God by growing in grace ourselves and offering that joy to others.

The model of management I wish to see us adopt is what Douglas McGregor has called Theory Y.

1. In accordance with its functions the Administrative Board would see itself responsible for organizing the elements of productive service (money, materials, equipment, people) in the interest of spreading the Christian Gospel. The first steps of this would be in dealing with the questions at the bottom of this month's agenda.

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2. Because our opinions of others are as important as our relationship with Jesus Christ, we do not view all people of the church as passive or resistant to the needs of the church.

3. Furthermore, as an Administrative Board, we see that self-motivation, the potential for development, the capacity for assuming responsibility, and the readiness to direct behavior towards the Christian goals are all present in our lay people. The minister does not put them there. It is the responsibility of the Administrative Board to make it possible for people to recognize these human characteristics for themselves.

4. The essential task of the Administrative Board is to arrange our organizational conditions and methods of operation so that people can achieve their own goals best by directing their own efforts towards clear church priorities.

5. A corollary of this theory is that a person's indifference or hostility toward church priorities is usually a symtom of the problem, rather than a cause. Thus, the problem is not the absence of personal motivation, it is the fact that the church's environment is not perceived by the individual as the best opportunity for achieving the goals that are dominating that person.

McGregor sees motivation in the behavioral outlook of Abraham Maslow's hierarchy of needs. They are from most pressing to least pressing:

1. Physiological needs.

2. Safety needs.

3. Social needs.

4. Egoistic needs.

5. Self-fulfillment needs.

It is in the social needs that motivation for the church's goals begins. This need to belong, to give and receive friendship and love is the need the church must and can serve first. Next in the hierarchy of needs, in the sense that they do not become motivaters until lower

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needs are reasonably satisfied, are the egoistic needs, which are of two kinds:

1. Those needs that relate to one's self-esteem: needs for self-confidence, for independence, for achievement, for competence, for knowledge.

2. Those needs that relate to one's reputation: needs for status, for recognition, for appreciation, for the deserved respect of one's fellows.

Unfortunately these egoistic needs are rarely if ever satisfied as well as the lower needs are. Man is in constant search for better satisfaction of these needs once they become important to him. But they will not appear in any important way until physiological, safety, and social needs are adequately satisfied.

McGregor says "that industrial organizations offer few opportunities for the satisfaction of these egoistic needs to people at lower levels. That mass-production industries give little heed to these aspects of human motivation."

These intrinsic rewards can be used as motivation by the Administrative Board, not in a manipulative way, but in a way that the church's goals and personal needs can be fulfilled. The Administrative Board must accept and start where the people are, if they are going to help others grow in their faith. There are many people in our society who have no trust and no understanding or experience of love. The Administrative Board's outlook must see man as both sinner and redeemed, both fallen and in the image of God.

At the top of the hierarchy is the need for self-fulfillment. This includes the needs for realizing and achieving one's own unique potentialities, for continuing self-development, and for being truly

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creative in the broadest sense. Because this is one of the often expressed goals of the church, the church must not only help man achieve the lower needs, but also give all layman an opportunity to achieve these higher needs through its organization.

The chief characteristics of this new model are as follows:

1. The Administrative Board as a whole has to clarify its primary task.
2. The Administrative Board will be flexible enough in stucture to adjust to demands of the situation.
3. All controls are transactional. All members of the team will determine the structure, the responsibilities, and the sub-goals of the team.
4. Opportunities for intrinsic rewards associated with membership in the Administrative Board and the accomplishment of a cohesive group are deliberately created. Any extrinsic individual rewards, particulary salary, are determined by administrative procedures that emphasize equity.
5. All these characteristics are operational within limits defined by the Discipline.
6. A cooperative relationship needs to exist among the members accomplishing the common primary task. Any disagreements shall be kept in the open and worked out in Christian love and tolerance.
7. There is a respect for all feelings and attitudes and they need to be treated as relevant data.
8. The last fifteen to twenty minutes of each Administrative Board meeting will be spent in evaluation of the meeting.

If this model is adopted, there are some pre-understandings of leadership that need to be stated.

1. Good Christian leadership is as non-manipulative as possible.
2. All people, including the minister, are sinners, are self-centered and separated from God, and thus have manipulative tendencies.

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3. All people within the church are part of a redeeming fellowship to whom God has extended His Grace and whom the Administrative Board must see as unique, irreplaceable, and prescious servants of God's will.

4. Only when a leader exists according to the way that is most appropriate to himself is he responsible and capable of honest, healthy activity.

5. The uniqueness of Christian leadership style lies in a set of characteristics of actualization, honesty, awareness, freedom, trust, and tolerance combined and integrated in a life style whose model was Jesus.

6. The leader leads rather than dictates. He is forceful but not dominating.

7. The leader is capable of empathizing. He not only talks, but more important he can listen.

8. The leader must expect good work and yet being aware of his own weakness, accept the human tendency to err.

9. The Christian leader respects himself and others to the point of not using or exploiting others. He constantly appreciates the different skills that others have to offer.

10. The leader seeks to build a community feeling among the workers.

11. A leader is assertive, direct, and straight-forward, not in the sense of a bully, but because he cares.

12. The Christian leader is not judgmental of others, but able to express his own convictions strongly.

13. A leader works to establish a high degree of mutual trust.

14. The leader works as a guide. The guide does not protect or teach others, but gently helps each person to find his own way.

15. The Christian leader cannot think for others but thinks with them in anticipation of events.

16. A leader helps others by being able to express his own feelings, yet gives each the right to make his own decisions.

17. A Christian leader knows that behavior sets emotions. People do not feel and then act, they act and then feel.

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One moves forward on faith trusting the Lord to be there. All the facts and data cannot amount to the faith.

For further study, see Douglas McGregor, Leadership and Motivation (Cambridge: M.I.T. Press, 1966). Copies are available in the church office.

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ADMINISTRATIVE BOARD MEETING

After opening the meeting with prayer, the chairperson may wish to hand out this reprint from the Handbook for the Administrative Board, which will supply information for a better understanding of the structure of United Methodism.

Our local church structure is a response to the kind of world in which you and I live. It represents a means by which we can work at our job with more freedom and satisfaction. Let us look now at some of the guidelines around which this pattern of organizational life was created.

1. The ministry of the church belongs to all of God's people. Every Christian is called to a life of faith and obedience; to a ministry of service in and to the world, in and through the fellowship which is the body of Christ.

2. How the local church understands its mission determines the form which that mission will take. This calls for a high degree of openness built into the organizational design. Rigid structures are no longer functional. There must be minimal structures for small membership churches and additional framework for larger membership churches. Form must follow function.

3. The local church is to be set free to minister. The resources of the entire denomination are to be made available for this purpose.

4. A rapidly changing world calls for flexibility on the part of the local congregation. We are called to a congregational life-style which is open to a variety of ministries with a diversity of structures.

5. Program coordination is to take place within each level of organization and among all levels. This encourages maximum use of local potential, avoids waste of human and physical resources, intensifies the impact of the church's witness upon the community.

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6. The intermingling of age groups creates a dynamic fellowship and brings into focus the unique contribution which each group has to offer.

7. The former process by which many local church program goals were determined by a General or Annual Conference and then transmitted to the local church by way of the district superintendent is now reversed. Individual congregations are encouraged to take the initiative in studying their own situations and to respond creatively to the opportunities provided. General boards and agencies, districts, and Annual Conferences provide resources to help the local church get the job done as that job is understood by each congregation.

8. The Council on Ministries is that body which provides for planning, coordination, and implementation of the local church's ministries once the overall goals and program plans have been adopted by the Administrative Board. It is amenable to the Administrative Board. The resources necessary for carrying out the approved ministries are provided by the board through its committees.

9. The basic governing body for the local church is Charge Conference, presided over by a district superintendent or an elder whom the superintendent delegates. The Administrative Board is the "executive general oversight of the administration and program of the local church" (Paragraph 151). Work area chairpersons and age-level and family coordinators, through the Charge Conference, are related to district, conference, and general church agencies responsible for providing the resources for these respective ministries.

10. Efficiency is built into the structure through representative membership on the Administrative Board. The vital committees which provide personnel, financial resources, and facilities are in constant relationship with programming units, each a vital cog of the whole.

11. The United Methodist Church is a connectional institution; membership involvement means more than participation in a local church. Our local church is related to other local churches through the conferences--District, Annual, and General. Our inter-relatedness provides a base for mutual support and ministry. We are geared to move quickly if the spirit moves us!

12. Creative tension has been deliberately introduced into the organization. The inclusion of age-level and family coordinators creates an awareness that the ministry of each

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church is to the persons living in the local community. Work area chairpersons, committees, and other designated leaders give attention to various programmatic areas and institutional needs. As institutional and personal needs are brought into sharp focus, the resulting tension provides a framework in which relevant goals and values can be appraised.

13. The flexibility of the local church structure makes possible a more rapid assimilation of the mobile community. Task groups responsible for short-term ministries provide a natural setting in which people on the move can experience the church.

Keep in mind that the structure is responding to the meaning of membership in the church. Read carefully the following Paragraphs from the Discipline:

> Faithful membership in the local church is essential for personal growth and for developing an increasing sensitivity to the will and grace of God. As members involve themselves in private and public prayer, worship, the Sacraments, study, Christian action, systematic giving and holy discipline, they grow in their appreciation of Christ, understanding of God at work in history and the natural order, and an understanding of themselves. (Paragraph 111).
>
> Faithful participation in the corporate life of the congregation is an obligation of the Christian to fellow members of the Body of Christ. A member is bound in sacred covenant to shoulder the burdens, share the risks, and celebrate the joys of fellow members. A Christian is called to speak the truth in love, always ready to confront conflict in the spirit of forgiveness and reconciliation. (Paragraph 112).
>
> A member of The United Methodist Church is to be a servant of Christ on mission in the local and worldwide community. This servanthood is performed in family life, daily work, recreation and social activities, responsible citizenship, the issues of corporate life, and all attitudes toward other persons. Participation in disciplined groups is an expected part of personal mission involvement. Each member is called upon to be a witness for Christ in the world, a light and leaven in society, and a reconciler in a culture of conflict. Each member is to identify with the agony and suffering of the world and to radiate and exemplify the Christ of hope. The standards of attitude and conduct set forth in the social principles (Part III) should be considered as an essential resource for guiding each member of the church in being a servant of Christ on mission. (Paragraph 113).

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During the meeting, with the permission of the chairperson, I would hand out a brief statement of the benefits and liabilities of the model as I understand them. Also included in this hand-out would be a statement on the responsibilities and expectations that would be placed on the Board members if they accept this model. The importance of this is to place all the cards on the table in order to make everything as clear as possible, so that if adopted there are no misunderstandings as to what is expected of the Board members. The hand-out would look like this:

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TEAMWORK

> We have many parts in the one body, and all these parts have different functions. In the same way, though we are many, we are one body in union with Christ and we are all joined to each other as different parts of one body. So we are to use our different gifts in accordance with the grace that God has given us.
> Romans 12:4-6a

The importance of the Administrative Board working as a team may be seen in the following:

1. Working as a team will make use of the experience and insights of many people.

2. Team procedures encourage more people to become involved, with the rewards of increased interest and fuller participation.

3. A team procedure will help distribute the leadership load.

4. Christian teamwork fosters the religious growth and quality of fellowship of those who take part.

5. Working as a team will provide a check and balance over aggressive and erratic or dominating individuals.

6. Teamwork can make possible the atmosphere in which people can sense the working of God's Holy Spirit.

It is my understanding that team procedures have the following limitations:

1. They take too much time and draw a meeting on and on. To check this, let us start and end at a predetermined time. Extention of ending time will be only on consensus of the group. Before each meeting you will receive a reminder of the place and time, a copy of the minutes and an open agenda, to which you may feel free to add items.

2. Group procedures substitute pooled ignorance for expert directions. To check this, it is expected that we will read and think about the agenda of the forthgoming meeting before the day of said meeting. I believe that the valuable data needed in solution of a local problem are already within the experience of the local people.

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3. Group procedures increase the chances for misunderstanding, disagreement, and disharmony. To check this, let us remember that we are the church, and that in degrading others, we degrade ourselves and God. As Christians we take on the responsibility of loving our enemies. Make sure you know what the other person is saying. Think it over, put it into your own words, and then ask Mr. Benson is this is what he means. But most important remember if something is bothering you, get it out and on the table. You are as important as the project. Do not let yourself go home with angry feelings that have not been expressed. All problems take their proper place, when we maintain mutual respect and love for one another.

Expectations for fuller participation:

1. Feel free to talk and take part. You have contributions that no one else is able to make. Get into the discussion from the beginning. If you are inclined to hold back, make an effort to say something in the first ten minutes, even if only to agree with someone else.

2. Interact with a number of persons. The more others know about you, the more effective you will be as a member of the team and the more satisfaction you will derive from the experience. Let others of the team know how you react to their ideas. Let them know if you do not understand them. Membership on the Administrative Board is a chance for you to make new friends.

3. Work to learn the meeting's purpose. What are your responsibilities? To whom should you report? Are you representing only your committee, yourself, or both: If there is an agenda, take your share of responsibility in amending and adopting it. Do not let the group move beyond this initial part of a session until you know what is going on.

4. Talk so that everyone can hear. If you have something to say that you do not want the group to hear, save it until after the meeting.

5. Keep your speeches short. In most cases less than five sentences is adequate. If you have an illustration or a story to tell, give the essentials in a few sentences, then pause. If what you are saying is pertinent to the discussion, someone will ask for more.

6. Take part in the discussion in different ways. Ask for information, give information, ask for opinions, give opinions, encourage others, take the initiative in changing the subject or in progressing to another phase of the

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discussion, talk about the idea that is on the table, introduce a new idea, summarize, redefine the goal, prod the team, mediate between different opinions, help others to participate, and so on. Do not let yourself get into a participation rut, that is, always performing the same function when you get into the conversation. You will be more effective as a team member if you enlarge your repertoire of participation roles.

7. Keep in touch with the conversation and let others know how your contribution relates to what is being discussed. Listen to what others are saying and respond to what you hear. Good listening is a very important part of participation.

8. If you get into a disagreement, make sure your interpretation of what the other person is saying is what he means. You might put his ideas into your own words and ask, "Is this what you are saying?" Many arguments result from misundertandings and produce little in value towards the goal; the clash of honest and clearly understood differences of opinion, however, is stimulating and productive.

9. Encourage others to talk. If you have reason to believe a person has something to say and is hesitating, do what you can to get him to speak out.

10. Search in the experiences and ideas of team members for data the Board needs to continue its task. Remembering that each person has something to offer that is unique because of his individual experiences and personality, seek to discover it.

11. Be sensitive to your own and to the team's limitations. When technical information or expert opinion is needed, call for it. If there is a resource person with special training and background on the Board, give weight to what he says in the area of his specialty.

12. Avoid references to out-of-group experiences that include some of the group members and not others. They tend to imply that some of us are in the know, and the rest are not. If such experiences are pertinent to the discussion, be sure all team members feel included in the discussion.

13. Consider yourself assistant chairperson. Every team member has responsibility for what takes place in the meeting. To hide behind, "Why doesn't the chairperson do something about it?" is abdicating this responsibility. The democratic group member takes initiative when he feels initiative needs to be taken and no one else has taken it. Help

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the chairperson keep the discussion on the tract, help him bring in non-participants, help him notice when it is time to move to the next phase of the discussion.

14. Pray for our goals, decisions, chairperson, and other members that not our will but God's be done, for this is really His ministry.

15. Strive for:

    a. Openness.
    b. Integrity and honesty.
    c. Sensitivity to verbal and non-verbal expressions of others.
    d. Creativity.
    e. Willingness to innovate (and to accent failure as well as success).
    f. Ability to community well.

After considerable discussion concerning the possibilities and feasibilities of the model for the local church and reasonable time for decision making has elapsed, the model should be accepted or rejected.

The Administrative Board has voted to accept this model on a trial basis for two years. Now it is time for the practical strategy of where to start.

The strategy of this model is to encourage integration, to create a situation in which team members can achieve personal goals best by directing their efforts towards the objectives of the church. This is a deliberate attempt to link leadership and self-development with the satisfaction of high-level social, egoistic and self-fulfillment needs. This strategy includes six steps:

1. Determine the major requirements of the team. Intensive thought should be given to the nature of the responsibilities in light of the local church's past. Define what is felt to be the major responsibilities. Understand what process the church has in mobilizing its energies and resources. Determine Christ's call of service as it relates

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to the goals and missions of the church. Decide what must be abandoned as no longer worthwhile for our local church to be involved with in today's ever-changing world.

2. Establish specific targets or primary goals within a limited time period. List some specific objectives which might be accomplished by the church or individuals of the team. These objectives might improve the over-all performance or service of the Administrative Board.

3. Allow time to let it happen. Growth takes time. One cannot expect too much, too fast. Just let it happen. In both success and failure, the stress should be on learning, not on accomplishment. If learning is to occur, those who know how (ministers) must curb their natural tendency to step in and take over the team.

4. Evaluate the team monthy as the community of God.

5. Appraise the results by all team members in an honest evalvation. Personal evaluation and new outlook for what needs to be done works the best.

6. Start over steps 1 through 5.

Evaluation is the appraisal of the primary task, or sub-task or meeting by the members who set the goals or participate within the meeting. It requires the qualities of honesty, openness, sensitivity to others, and a willingness to innovate to be really profitable to the team.

Evaluation is never easy and it may be painful. It is always easier to talk about our successes. On the other hand, it is difficult to talk about our failures. The best evaluations take place in an open atmosphere of trust. This trust must be built month by month as team members struggle to do God's work. Evaluation then becomes not a process of personal attack but a profound experience of learning and growing together in the Lord's work. We need to be as free in asking why things went wrong as we do when things go right. Because the team's

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feelings and attitudes are so important in evaluating the larger church program, the following checklist is suggested to help and keep feelings, attitudes, and purposes in balance. As mutual trust and openness grow month to month, the Board will be freer to evaluate honestly the church's goals and mission for the year to come.

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EVALUATING TEAM LIFE[3]

This is a checklist to help you evaluate your meeting and to increase sensitivity to some of the relationships in the life of the Christian community of faith.

Check the number on the rating scale that corresponds to your evaluation of the meeting in each of the following categories. For example, if you feel that responsible participation was lacking, check 1; if you feel that responsible participation was present, check 7; if you feel that the responsible participation of the group was somewhere in between, check an appropriate number on the scale.

A.	RESPONSIBLE PARTICIPATION was lacking. We served our own needs. We watched from outside the group. We were grinding our own axes.	1	2	3	4	5	6	7	A. RESPONSIBLE PARTICIPATION was present. We were sensitive to the needs of our group. Everyone was on the inside participating.
B.	LEADERSHIP was dominated by one or more persons.	1	2	3	4	5	6	7	B. LEADERSHIP was shared among the members according to their abilities and insights.
C.	LEADERSHIP is unprepared, weak, and fuzzy.	1	2	3	4	5	6	7	C. LEADERSHIP is both able and aware.
D.	COMMUNICATION OF IDEAS was poor; we did not listen. We did not understand. Ideas were ignored.	1	2	3	4	5	6	7	D. COMMUNICATION OF IDEAS was good. We listened and understood one anothers ideas. Ideas were vigorously presented and acknowledged.
E.	COMMUNICATION OF FEELINGS was poor. We did not listen and did not understand feelings. No one cared about feelings.	1	2	3	4	5	6	7	E. COMMUNICATION OF FEELINGS was good. We listened and understood and recognized feelings. Feelings were shared and accepted.
F.	AUTHENTICITY was missing. We were wearing masks. We were being phony and acting parts. We were hiding our real selves.	1	2	3	4	5	6	7	F. AUTHENTICITY was present. We were revealing our honest selves. We were engaged in authentic self-revelation.

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G.	ACCEPTANCE OF PERSONS was missing. Persons were rejected, ignorned or criticized.	1	2	3	4	5	6	7	G. ACCEPTANCE OF PERSONS was an active part of our give-and-take. We received one another in Christ, recognizing and respecting the uniqueness of each person.
H.	FREEDOM OF PERSONS was stifled. Conformity was explicitly fostored. A person was not free to express his individuality. Persons were manipulated.	1	2	3	4	5	6	7	H. FREDOM OF PERSONS was enhanced and encouraged. The creativity and individuality of persons was respected.
I.	CLIMATE OF RELATIONSHIP was one of hostility or suspicion or politeness or fear or anxiety or superficiality.	1	2	3	4	5	6	7	I. CLIMATE OF RELATIONSHIP was one of mutual trust in which evidence of love for one another was apparent. The atmosphere was friendly and relaxed.
J.	PRODUCTIVITY was low. We were proud, fat and happy, just coasting along. Our meeting was irrelevant; there was no apparent agreement.	1	2	3	4	5	6	7	J. PRODUCTIVITY was high. We were digging hard and were earnestly at work on a task. We created and achieved something.
K.	REALITY is missing. We only play church and do not make much difference in the real world	1	2	3	4	5	6	7	K. REALITY is the keystone of our church. We dream, but we also ask good questions and realize honest possibilities.
L.	GOALS are blurred and often contradictory or totally absent.	1	2	3	4	5	6	7	L. GOALS that are clear and challenging keep up moving in a definite direction.
M.	FREEDOM OF PROGRAM is limited and our mood is stifling. People and programs are rigid and manipulated.	1	2	3	4	5	6	7	M. FREEDOM OF PROGRAM is encouraged. We are flexible and tolerant. We respond creatively to change.

N. JOY is seldom known. Polite stuffiness, anxiety, suspicion, and pretended smiles abound.	1	2	3	4	5	6	7	N. JOY marks our church life. The atmosphere is relaxed, hopeful, and happy.

[3]This check list is a composite of two checklists, one taken from Philip A. Anderson, Church Meetings That Matter (Philadelphia: United Church Press, 1966), pp. 50-52. The other from Rand, p. 24.

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A plan for evaluation will need to consider the following steps normally involved in an evaluation. I am listing suggestions made in Developing Ministries, Resource System for the Local Church Council on Ministries.

1. Identify what is to be evaluated. Pinpoint your target! Is the evaluation to cover general or specific goals? Is it to examine a single goal in which the entire church is involved or a variety of goals that relate to the work areas?

2. Decide on the type of evaluation needed: personal, process, and/or program evaluation. A personal evaluation discovers how people felt about their own involvement in the church's ministry; process evaluation looks at the manner in which the ministry was carried out; program evaluation focuses on content. A thorough evaluation of your ministry will require the use of all three approaches.

3. Determine who will do the evaluating. How can the evaluation be done so that threat is minimized: How do we avoid personality clashes? How do we build objectivity in the evaluative process so that persons are not hurt? These questions and others will need to be answered by those responsible for the evaluation.

4. Establish a schedule. Work backward from the date of the Charge or Church Conference in terms of man-hours required to secure the information needed. Four to six weeks would appear to be the minimum time needed.

5. Clarify the basic questions. Keep them simple, direct, and few in number. The number of questions and the way in which they are phrased will indicate whether or not the evaluating committee knows what it wants. The basic questions must always relate to goals presumably agreed upon and understood by all involved.

6. Design evaluation tools and procedures. Consider carefully the type of instruments to be used in gathering information. What about small groups, interviews, informal sessions? Avoid wasting time collecting data which has little relevance. Test out possible methods first, to check on their feasibility. Use instruments that a lay group can easily interpret. Begin low key!

7. Gather, summarize, and analyze information. This is a time-consuming task; do not hurry it. Seek out important

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trends; discover a common thread. Check the level of feeling. Look for information that speaks to particular age or interest groups.

Take time to follow through on contributions of particular merit. For example, if a very thoughtful contribution is received from an individual, it might be important to take time to sit down with this person and obtain additional data.

8. Interpret the information and make recommendations. This is not an easy assignment. Keep in mind the overall goals of the church. Point up both positive and negative forces at work. Guard against blaming individuals, but analyze methods of operation. What goals have we achieved this year? Which ones have we not? Can we understand the reasons in both instances? Make positive suggestions for the future.

Now where do we go from here? What do we evaluate? What is the mission of our local church? To discover the local church's mission within the local, national, and world communities, the Administrative Board needs to instruct the Council on Ministries to carry out a study that will explore possible ministries by first conducting a Bible Study on the nature of the church. Second, conduct a community profile, a congregation profile, and a shared ministry profile (we are all called to minister). From this type of study the Administrative Board will be able to set clear goals and objectives that will help the church structure its mission. The study should have a definite time period of about six to eight weeks. The Board may wish to recommend the following schedule:[4]

1. First Week: Orientation, Bible Study, Secion Assignments

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[4]See Appendix C for "Congregation in Mission" study. This mission study has been adopted to the United Methodist Church structure, although it was designed for the United Presbyterian Churches of Southern California.

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2. Fourth Week: Report of Community Profile

3. Fifth Week: Report of Congregational Profile

4. Sixth week: Report of Pastoral Profile

5. Seventh Week: Setting of Goals and Objectives

6. Eighth Week: Final Report Readied for Submission to Administrative Board. Final reports should be given or sent to the following places:

   a. Reports for every committee member.
   b. Reports for the Congregation.

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CONCLUSION

In conclusion, it might appear that one could simply present this model and it would do the rest by itself. This, of course, is not the way it happens. The model takes many hours of work to fit and adjust it to a particular local church setting. This model calls for an attitude change of both the minister and the lay people. Because attitudes change slowly, there will be many painful experiences for the team members and the institutional church in the consequent change in life styles. Growth brings pain, as the old dies before the new, but growth will also bring freedom, joy, and excitement to the local church setting. The joy and excitement will come as the team members grow both in faith and administration skills applicable to areas of society. Their fuller involvement in the life of the church and society in spreading the love of God will bring an expansion to their lives never before thought of. The church will be preparing people to meet the social crises of our age, which has been described as the human search for a meaningful community.

Even though the minister is part of the team, he will not lose his uniqueness, but by sharing the administrative load he will have more time to preach and extend through calling and counseling those personal qualities so much in demand by church people. Because the goals and priorities of the local church are specifically laid out, he can preach prophetic sermons by calling into question the tension of the Christian ethic with those specific goals and priorities the local

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church has selectioned. Thus, he keeps goals of the local church moving towards higher Christian ideals.

Because Christian life qualities have been integrated in both the worship experience and the duties of the Administrative Board, there should be some incorporation of these qualities into goals and perceived missions of the church.

In the model there is a blend of the effectiveness approach, which looks for results, with the efficiency approach, which looks at effort, with quality rather than quantity being the most important. This model will lead to a high degree of identification between the team members and the community as team members grow to understand the needs and their responsibilities as concerned Christians. The Board will support new areas of program because they have a chance in creating the programs for which they see the need. The Board has a chance to choose its own goals and takes responsibility for their achievement. People will support what they help to create.

With the minister's role moving more and more away from a manipulator, he should find himself doing more and more facilitating, helping people to find themselves and to discover their talents in the work of the local church. This means that open communication is necessary and needs to be cultivated, so that people are placed where they can grow, not simply where the church structure has the need.

By the Administrative Board developing clear-cut goals and priorities for the local church, a new minister will have no problem in adapting his talents to those stated goals, and then there is no major goal changes every time a new minister arrives. Still better,

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Districts Superintendents can supply ministers especially suited to those specific needs of a particular local church. New ministers should have no trouble in developing a non-manipulative style, because the new environment will free him from this usually expected behavioral pattern. He will also be trying to develop those Christian quality and leadership skills.

After the Administrative Board starts to understand its goals and priorities, there is one problem which will arise which has not been covered in the model. This is a need for a viable communication system. This system can come about only after the model has been tried and difficulties emerge with the present system of communication and for that reason it was not discussed.

Finally, let me say that this model has only one purpose: to create a workable process through management which allows both the ministers and lay people to grow in the faith of Jesus Christ and enable our local churches to be His servant to society.

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APPENDIX A

AN OPEN LETTER

Today the minister is caught in the aftermath of a revolution. A revolution of thought that will change the structure of man's existence. One may be thinking where is the take over? Who are the victors? The victors have not come of age yet but the revolution is won as time takes the dead of the enemy away.

Today when the ministry should be working to reconciliate the two camps it seems to be drawing in for the battle, a sad state of affairs when the war is over. One can hear the cry of the young today, "lie down you dead and insensitive people". Let the young come of age and fulfill their destiny.

The revolution was in the area of legitimate authority and power, which is no longer held and respected, thus, no longer being held as legitimate. Yes, Bishops, District Superintendents and Ministers, where are your people? To whom will you give your jealously guarded power? Or will your time run out and your power fade as you die? Your power will be given back to the people. Yes, a democratic thing strange for the church whose structure of organization is based on the military and medieval concept of man. It is hoped that the freedom of the democratic style will aid people in achieving their fullest potential given to them by the Grace of God.

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APPENDIX B

DISCIPLINE

Part 1. The Constitution

Preamble. The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by men divinely called, and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world.

The Church of Jesus Christ exists in and for the world, and its very dividedness is a hindrance to its mission in that world.

The prayers and intentions of The Methodist Church and The Evangelical United Brethren Church have been and are for obedience to the will of our Lord that His people be one, in humility for the present brokenness of the Church and in gratitude that opportunities for reunion have been given. In harmony with these prayers and intentions these churches do not propose to unite, in the confident assurance that this act is an expression of the oneness of Christ's people.

Conversations concerning union between the two churches and their constituent members have taken place over a long period of years, and the churches have a long and impressive history of fellowship and cooperation.

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Therefore, we, the Commissions of Church Union of The Methodist Church, and of The Evangelical United Brethren Church, holding that these churches are essentially one in origin, in belief, in spirit, and in purpose, and desiring that this essential unity be made actual in organization and administration in the United States of America and throughout the world, do hereby propose and transmit to our respective General Conferences the following Plan of Union and recommend to the two churches its adoption by the processes which they respectively require.

Paragraph 4. Article IV. Inclusiveness of the Church. The United Methodist Church is a part of the Church Universal which is one Body of Christ. Therefore all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, or economic condition.

Part 2. Doctrinal Statements and The General Rules

Paragraph 91. Article XIII. Of the Church. The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the

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same.

Paragraph 94. Article V. The Church. We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

Part IV. Organization and Administration

Paragraph 101. A local church is a community of true believers under the Lordship of Christ. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers, and the redemption of the world.

Paragraph 102. The Church of Jesus Christ exists in and for the world. It is primarily at the level of the local church that the Church encounters the world. The local church is a strategic base from which Christians move out to the structures of society.

Paragraph 103. The local church is a connectional society of persons who have professed their faith in Christ, have been baptized, have assumed the vows of membership in The United Methodist Church, and are

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associated in fellowship as a local United Methodist church "in order that they may hear the word of God, receive the Sacraments, and carry forward the work which Christ has committed to his Church." Such a society of believers, being within The United Methodist Church and subject to its Discipline, is also an inherent part of the Church Universal, which is composed of all who accept Jesus Christ as Lord and Savior, and which in the Apostles' Creed we declare to be the holy catholic Church.

Paragraph 105. Each local church shall have a definite membership and evangelistic responsibility. It shall be responsible for ministering to all its members, wherever they live, and for persons who choose it as their church.

Paragraph 107. The United Methodist Church, a fellowship of believers, is a part of the Church Universal. Therefore all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection.

Paragraph 108. The membership of a local United Methodist Church shall include all baptized persons who have come into membership by confession of faith or transfer and whose names have not been removed from the membership rolls by reason of death, transfer, withdrawal, or removal for cause. (See Paragraphs 129, 131, 135-41.)

Paragraph 109. A member of any local United Methodist church is a

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member of the total United Methodist connection.

Paragraph 110. When persons unite with a local United Methodist church, they profess their faith in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, and in the Holy Spirit. They covenant together with God and with the members of the local church to keep the vows which are a part of the order of confirmation and reception into the Church:

1. To confess Jesus Christ as Lord and Savior and pledge their allegiance to his kingdom,
2. To receive and profess the Christian faith as contained in the Scriptures of the Old and New Testament,
3. To promise according to the grace given them to live a Christian life and always remain faithful members of Christ's holy Church,
4. And to be loyal to The United Methodist Church and uphold it by their prayers, their presence, their gifts, and their service.

Paragraph 115. 1. All persons seeking to be saved from their sins and sincerely desiring to be Christians in faith and practice are proper candidates for full membership in The United Methodist Church.

2. Membership training is a lifelong process and is carried on through all the activities which may have educational value. The instruction for which the pastor is specifically responsible is confirmation preparation and is a part of the fuller work of membership training. Confirmation preparation focuses attention upon the meaning of full membership and the need for church members to be in mission in all of life's relationships.

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Paragraph 146.3. The Charge Conference shall determine the number of members at large to serve on the Administrative Board in keeping with the following provisions: Churches of five hundred members or less shall include at least four members at large and may include a total not to exceed thirty-five in number exclusive of ex officio and honorary members. In churches of more than five hundred members there may be elected additional members at large not to exceed the ratio of one for each thirty additional members. The members at large shall include at least two young adults between the ages of eighteen and thirty and at least two young nominated by the youth coordinator or the Youth Council.

Paragraph 148. In every local church there shall be an administrative body known as the ADMINISTRATION BOARD, to which the members, organizations, and agencies of the local church are amenable. It functions under and is amenable to the Charge Conference (See Paragraphs 144-47).

1. PURPOSE. The purpose of the Administrative Board shall be to initiate planning, receive reports, set goals, authorize action, determine policy, evaluate the church's ministries, and review the state of the church.

Paragraph 149. MEMBERSHIP. The membership of the Administrative Board shall consist of the following insofar as the offices and relationships exist within the local church:

The pastor and the associate pastor or pastors, deaconesses appointed to serve therein; the lay leader(s); the lay member(s) of the Annual Conference; chairman of the trustees; the church administrator (business manager); the chairman of the Committee on Finance;

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the chairman of the Committee on Pastor-Parish Relations; the secretary of the Committee on Nominations and Personnel; the church treasurer(s); the financial secretary, if not a member of the employed staff; the director or the associate of Christian education or the educational assistant; the director or the associate of evangelism; the director or the associate of music or the music assistant; the chairman of the Council on Ministries; the work area chairman; the age-level and family coordinators; the secretary of enlistment; the superintendent of the study program of the church; the membership secretary, if not a member of the employed staff; the president of the Women's Society of Christian Service; the president of United Methodist Men; members at large; and a health and welfare representative. The employed professional staff who are members of the Administrative Board shall not vote on matters pertaining to their employee relationship.

Members of the Administrative Board shall be persons of genuine Christian character who love the Church, are morally disciplined, are loyal to the ethical standards of The United Methodist Church set forth in Paragraphs 96 and 97, and are competent to administer its affirs. It shall include youth members chosen according to the same standards as adults. All shall be members of the local church, except where Central Conference legislation provides otherwise.

Paragraph 150. The Administrative Board shall be organized annually by the election of a chairman, a vice-chairman, and a recording secretary. These officers shall be lay persons elected by the members of the Administrative Board on the nomination of the Committee on Nominations

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and Personnel. Additional nominations may be made from the floor.

Paragraph 151. As the executive agency of the Charge Conference, the Administrative Board shall have general oversight of the administration and program of the local church (Paragraph 148). The pastor shall be the administrative officer and as such shall be an ex officio member of all conferences, boards, councils, commissions, committees, and task groups.

Paragraph 151.1. The Administrative Board shall be responsible for administering the organization of the local church which shall include: the Council on Ministries (Paragraph 153), the Committee on Nominations and Personnel (Paragraph 161.1), the Committee on Pastor-Parish Relations (Paragraph 161.2), the Committee on Finance (Paragraph 161.3), and the trustees (Paragraph 1528). The Administrative Board may co-opt additional persons from time to time to assist the local church in fulfilling its mission. (See Paragraphs 153-60, 161.4).

Paragraph 319. Examination for License to Preach. The candidate for a license to preach shall be examined by the district Committee on the Ministry or the Board of the Ministry. He shall be asked the following questions:

1. Do you believe yourself to be divinely called to preach the gospel?
2. Have you obtained the pardon of your sins and found peace with God through faith in Jesus Christ, and is the Spirit of God bearing witness with your spirit that you are a child of God?
3. Is it your sincere purpose to seek first the Kingdom of God and his righteousness?

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4. Do you understand the doctrines and the Discipline of The United Methodist Church, and will you follow and depend them?

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APPENDIX C

CONGREGATIONAL MISSION STUDY

Schedule of First Meeting for

Using the Study Guide

FIRST MEETING:

1. Coffee: (Arrange to have someone at the church take care of this)

2. Introductions: Do not expect those gathered to know each other. Allow time for each present to introduce one new acquaintance to the group.

3. Purpose of the Study: A brief explanation.

4. Bible Study A: Led by consultant. Each participant receives a Bible Study for reflection and use by each respective section.

5. Study Groups:
   a. Divide all of the participants into three groups at random.
   b. Give each group one section of the study:
      (1) Community Profile
      (2) Congregational Profile
      (3) Shared Ministry
   c. Send each group to a different part of the room.
   d. Each group elect a chairman and a recorder.
   e. Explain the assignments and the sequence of the due dates.

6. Bring the Three Groups Back Together as One Group
   a. Answer any questions about this first meeting and any other questions that are raised.
   b. Each group is expected to prepare enough

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copies of their report for all members taking part in the study.

c. Give each participant a copy of the goal section and illustrate the P.B.E. instrument for setting objectives.

7. Dismiss: Three Week Break for Each Section Preparation

SECOND MEETING:

All reports made at each meeting should be permanent and displayed for all of the participants to see.

1. Coffee (if you wish)
2. Community Profile
3. Questions and Discussion (begin setting goals and objectives)
4. Dismiss

THIRD MEETING:

1. Coffee
2. Congregational Profile
3. Questions and Discussion (begin setting goals and objectives)
4. Dismiss

FOURTH MEETING:

1. Coffee
2. The Shared Ministry
3. Questions and Discussion (begin setting goals and objectives)
4. Goals Assignment: Each group is given an opportunity to ask questions regarding the setting of goals and objectives.
5. Dismiss

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FIFTH MEETING:

1. Each respective group brings in goals and objectives related to respective section.

2. The group will offer suggestions to each reporting unit regarding goals and objectives.

3. After each group reports, the goals will then be given a priority rating.

4. The group as a whole will then write a Statement of Mission to be used as a format to the study.

5. The chairperson and appointed members of the sub-groups will prepare the final report for session.

After session acts on the report of the Mission Study it should set a time for a congregational meeting to act on the report. If the congregation concurs with the goals and objectives set forth in the study then a time should be set to annually review the report and determine the degree of accomplishment of goals and objectives.

MISSION STUDY

You Are the Body of Christ

A Bible Study for Mission

When you hear the word "church" what do you think of; a building? an organization? special friendships? a refuge for prayer and study? your minister?

The church may be all of these things to you in some way - but there is still more to the question. With the "church", what is its purpose, its mission, its reason for being?

(Spend a few minutes discussing this entire set of questions.)

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We are a people of a book, the Bible. In the second half of that book, the New Testament, the church is described with many figures of speech. All of these figures of speech add something to our understanding. Following are several selected passages from letters to churches in the First Century.

I Corinthians	3:6-7,9
II Corinthians	11:2
Ephesian	2:19
I Peter	2:5
I Peter	2:9

DISCUSSION QUESTIONS

1) What is your reaction to these descriptions of the church?
2) What do they add to your understanding?
3) Does it "bother" you to think of the church as "a chosen race"?

   (Do remember - being "a chosen race" is not a boast of something attained, but instead is a solemn declaration of work to be done. God calls his people for special witness.)

Each figure of speech indicates a sense of special responsibility.

A workman is to work

A field is to produce

A building is to serve needs

A fiancee is to love her fiance

A citizen has obligations of citizenship

A member of a household has chores

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Living stones are to be used for building

Priests are to offer acceptable sacrifices

God's chosen people are to declare his wonderful acts!

All of these figures of speech add to our understanding - but the figure of speech used most frequently in the New Testament is - "You are the body of Christ"

I Corinthians	12:27	quote fully
Colossians	1:18	

(See also Romans 12:4-5; I Corinthians 10:16-17; I Corinthians 12:12-27; Ephesian 4:1-7; Ephesian 5:28-30; Colossians 3:12-17.)

Paul writes it very simply:

The Church is to be the Body of Christ in the world, doing what he would do if he were here in the flesh.

Christ is to be here in our flesh.

Now what would it mean if church members took this seriously?

1. To be a body is to be physical

   What does that mean today?

2. Being a body, being physical, means the church is particularly susceptible to the sin of human pride.

   a. Is it true that when the church becomes too proud of its "body" that it becomes arrogant and unfaithful?

   b. Is the church pre-occupied with its own welfare?

3. Christ is the head of the church. The only way the church is faithful to its mission is for the body to have Jesus Christ as the head. The church has, through the years, substituted many things for Christ as the head of the

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church:

a. Tradition - What are some traditions that other churches - and you - substitute for Jesus Christ?

b. The Bible - Is the book more important than the God who speaks through it?

c. The Minister - Whose church is yours? The church of Jesus Christ or the church of Reverend so and so?

d. The Congregation - How are the people of your congregation kept aware that Christ is the head of the church? How could your church be more Christ-centered?

(see Philippians 2:9-11)

4. Being "body": on one hand and "of Christ" on the other means that there will be tensions between what is and what ought to be. There are tensions between the ways of man and the ways of God - Jesus understood this (see Matthew 10:34).

5. The church, if it is the body of Christ, must be a living body that moves and acts.

How does the church act and move in the rapidly changing times in which we live?

You now have five (5) implications of the church being the body of Christ

a. Would you add others to the list?

b. How would your church change if its members really acted as if they were members of the resurrected body of Christ?

How would your Church change? How would you change?

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The Greeks Had a Word (Many Words) For It

You have just looked at some New Testament references to the "body of Christ". Please remember that some New Testament is written in the Greek language, so that while in English we use one word for "church" the Greeks used a minimum of three (3) words for the church. Examining the meaning of these words will help.

1. Ecclesia - means literally "to be called out". Christians are called out of ordinary loyalties to a special loyalty to Christ. Their loyalty or covenant is what makes them special. They are God's people in that they agree to be Christ's follows.
2. Koinonia - means participation, sharing fellowship. Some of the ways in which the word was used and translated are:

II	Corinthians	13:14	(type whole verse - fellowship)
I	Corinthians	10:16	(participation)
	Acts	2:42	(New English Bible) - (Common life)

Those called out - the Ecclesia - will have Koinonia - a genuine, mutual care for each other.

Questions

1. Which comes first Ecclesia or Koinonia?
2. Does the call of God come after fellowship has been established, or does fellowship grow out of the Call? or can we say? Do they depend on each other? Can either exist alone?
3. Kuriakos - means "that which belongs to the Lord". In

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I Corinthians 11:20 Paul speaks of the "Lords (Kuriakos) supper". The author of Revelation says, "I was in the Spirit on the Lord's (Kuriakos) day." Revelation 1:10.

This word (Kuriakos) is used only twice in the New Testament, and yet the German word Kirche and our English word Church are derived from it. To be the church means "We belong to the Lord!"

God does not belong to us - we belong to him and we are on a mission for him. We become the church as we fulfill that mission. We have gone through the Biblical roots of the word church and what others have said, maybe you don't agree. But for your own clarification, take paper and pencil and put down your own ideas about what CHURCH means.

Complete the following limiting yourself to one sentence for each statement.

1. My definition of the church would be that it is_____
2. As I see it, the church's primary mission is_____,

_____,_____.

Discuss your answers as a group. If you wish, you may revise your statements after the discussion.

How about making a list of representative persons in your congregation and asking them to state the Church's central purpose. Limit them to ONE sentence. In your mission study group discuss these answers.

Now its time to begin a further study of the church's mission.

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A Community Profile

The mission of the church is to reconcile men to God and to each other. The church's preaching and teaching, and its outreach and facilities, must therefore, be shaped by the community's need for reconciliation.

God's mission becomes explicit as the congregation is obedient to its Lord in specific situations of day-to-day living. We must discover those forces which discourage or enhance the work of God in the community. The congregation's ministry should be constructed in the light of the facts discovered.

The congregation is related to many "communities". The primary community has traditionally been the residential one. In our steady urbanization, we find ourselves increasingly involved in a variety of "interest communities" such as groupings of age, vocation, recreation, marital status, and interest in "causes". These communities may, or may not, coincide geographically.

The following material may bring into focus the nature of the community and its needs for ministry. Helpful information may often be obtained from Planning Commissions and Departments, Building Departments, Universities and Colleges, Chambers of Commerce, utilities, etc. Local church records will also need to be reviewed. Persons from the congregation having special skills in community research should be consulted.

Be sure to note any significant differences between a local community (suburban, urban, ghetto, incorporated, non-corporated area) and the "larger community" of a metropolitan area.

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A. Statistical and Factual Data

1. Geography

a. On a map of our community, color in green the area from which we draw our largest number of members. Statistical information from U.S. Census reports can best be obtained if these boundaries follow census tract lines.

b. Mark in red the farthest points in all four directions from which we draw active members.

c. Draw a circle indicating a two-mile radius around our church. What percentage of our congregation comes from within this circle?

d. What kinds of living units are within the circle? (That is, percentage of apartments, homes, inner city type buildings, dilapidated housing.)

e. What kinds of living units are within the area colored green, but outside the circle?

f. Mark schools and school districts.

g. If the green area is larger than the circle, what factors have brought people in from the green area?

h. Note any geographical factors in the community that might hinder attendance at church. (Difficult roads, nearby beaches, mountains, lakes, recreational centers, etc.)

i. Note any geographical factors that might encourage attendance at church (freeways, bus rotes, other rapid transit systems, etc.)

j. Identify the geographical extent and nature of the area your church serves.

2. Population

a. What are the areas of the community with heavy concentration of young families? What percentage of our congregation comes from these areas?

b. Mark in purple any area of the community with a heavy concentration of elderly people. What percentage of our congregation comes from these areas.

c. (a) Mark in gold any areas of the community with a concentration of people whose skins are a different color

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from the majority of ours, or whose ethnic background is different from the majority of ours. What percentage of our congregation do we draw from these areas?

(b) What is the racial and ethnic composition of the congregation? Provide explanation concerning any significant discrepancy between the ethnic and racial composition of the congregation and the immediate area where the church is located.

d. What patterns or degree of racial segregation are present in the community? Why? In our Church? Why?

e. Mark in pencil any concentration of any other specialized group in our community: singles, teenagers, etc. What percentage of our congregation do we draw from these areas?

f. Make a chart comparing the numbers in each age level in our community. (One grouping might be elderly, middle-aged, aged, young adults, youth, grade school, pre-school.)

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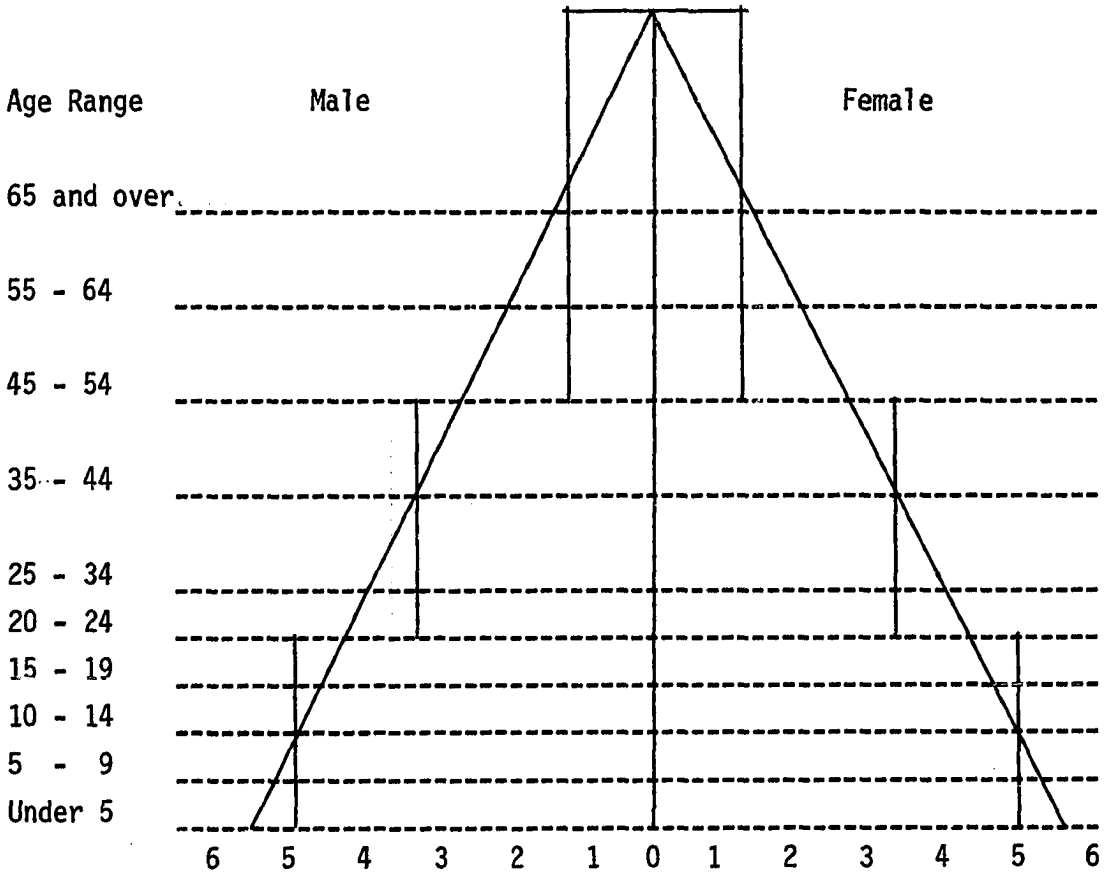
Age and Sex Distribution of the Community Population



	Male		Female	
Age Range	Number	Percent	Number	Percent
65 and over				
55 - 64				
45 - 54				
35 - 44				
25 - 34				
20 - 24				
15 - 19				
10 - 14				
5 - 9				
Under 5				
Totals				

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g. Make a similar chart comparing the number in each age level in our church.

(1) What is the percentage of persons in your congregation in the following age groups: 0-20; 20-30; 30-40; 40-50; 50-65; 65 plus.

(2) What is the ratio of men to women in your congregation?

h. To which groups or needs are we offering a strong ministry?

i. To which groups or needs are we offering a weak ministry or none at all?

j. What percentage of transiency marks our community and make are its effects?

k. How much turnover in our membership have we had in the last five years? How many persons do we have to take in, in order to show a net gain of one in the course of a year? (Example: one church's turnover is such that they must take in 17 persons to show a new gain of one person at the end of the year.)

l. What is the population of our community?

m. What is the membership of our church? (based on current review).

n. What is the ratio of the numbers in our worship to the number of our members?

o. Identify the ethnic, racial and age groups living in the immediate area where your church is located?

3. Ecumenical

a. How many churches are there in our community?

b. How many other UMC are there in our community?

c. How many other churches of the "standard" historic denominations?

d. What other religiously-based institutions are there? (Colleges, mission agencies, etc.)

e. In what ways are all these churches and other institutions relating to each other?

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4. Political

Generally speaking

a. What is the political character of our community?

b. What is the political character of our church members?

c. What is the political character of the Mission Study Committee?

1. Open to change.
2. Wants to change without changing.
3. Aloof and Status Quo minded.
4. Totally adverse to change.
5. Other: _____

EXPLAIN _____

5. Economic

a. Identify the vocations, professions, and education levels represented in the congregations?

Occupation	Percentage	Occupation	Percentage
Professional, Technical Managers, Officials		Craftsmen, Foreman	
Proprietors		Operatives	
Clerical		Private Household	
Sales		Service Workers	
		Laborers	
		Unemployed	

b. Educational Levels

0 - 6	%	College - 4 years	%
6 -12	%	Vocational	%
Jr. College	%	Post Graduate	%

What are the predominant professional and working groups in our community?

Occupation	Percentage	Occupation	Percentage
Professional, Technical Managers		Craftsmen, Foreman	
Officials		Operatives	
Proprietors		Private Household	
Clerical		Service Workers	
Sales		Laborers	
		Unemployed	

c. What are the enterprises that largely control the economics of our community?

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d. What is the average income of families in our community?

e. What percent of families in our community have incomes of less than $4,000 per year? (Ask the School Board for information or see the U.S. Census Reports.)

f. What percent of family incomes are $4,000-$10,000; $10,000-$15,000; $15,000-$20,000?

g. What percent of our congregation has less than $4,000 per year? More than $20,000?

h. Identify the business, industry, farming and significant institutions in the area your church serves.

6. Community Problems:

a. List the key problems in our community.
Some areas to consider:

b. Beside each problem determined to be of importance in our community, list the agency or agencies that are making attempts to meet these needs.

c. In what ways is our congregation related to these agencies?

d. List the problems which our church is trying to meet directly.

e. Where in our congregation are the issues and problems of the community and metropolitan area reviewed and strategies developed to utilize our people in meeting them.

7. Projections

a. What will be the significant changes in our community profile, five, ten, twenty years from now? (Think in terms of population trends, building trends, general direction of history and society, etc.)

b. What does this projection say to us as a congregation in this community?

c. What are the major issues, problems and anticipated changes and developments in the area your church serves.

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A. Organizational Profile

1. Behavior Setting

This section will assist the local church in determining the number of groups that carry out separate functions within the church program. A behavior setting can be described as follows:

> "A named group, that meets in a given location, at a particular time, with a given leader, having a described membership, who meet for a given purpose."

The following example will serve as a model:

Name of Organization	Board of Deacons
Meeting Place	Fellowship Hall
Time of Meeting	Third Wednesday at 7:45 p.m.
Leadership	Moderator, Rev. Block Vice Moderator, Mr. Ray Hoss
Number of Members (List names if available)	6 persons (Moderator/Vice) Mrs. Mary Jones Mrs. Jane Smith Mr. Rob Tate Mr. Tom Cox
Purpose of Organization	To minister to the sick and to assist in crisis or emergency family need.

Use this model to determine the behavior settings in your church. Use this information to answer the following questions:

a. Identify the major organizations and significant committee/groups, number of active members in each in the congregation. Determine the percentage of active memberships.

b. Do the same people move from group to group? If answered yes how do you account for this?

c. Is the same leadership used for the various groups?

d. What percentage of the congregation is involved in leadership roles?

e. Do the various groups have a good understanding of their purpose (i.e. goals and objectives)?

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f. Do the programs offered respond to recognized needs of persons within the congregation, the community, the total church? How is this determined?

2. Administrative Involvement

a. Diagram the relationship each group has to the Administrative Board and Commission on Ministry of the Church.

b. Do the Administrative Board and Commission on Ministry and pastoral staff review and evaluate on a regular time schedule the programs of the church? How is the program criteria determined?

c. How are staff and Commission on Ministry assignments made to the program areas?

3. Congregational Involvement

a. Outline the steps a layman would follow to encourage or discourage the church's role on issues.

b. How are task committees informed of the congregation's interests and opinions?

c. What program's of lay leadership recruitment and training do we have?

d. Diagram the various channels of communication the church has between its boards, committees, and members of the congregation.

e. Describe how the congregation participates in the program planning of the church. Does the church use the program planning, budgeting, and evaluation process adopted by the Administrative Board.

B. Stewardship Profile

The corporate church, that is, the congregation, bears a responsibility for stewardship, too. Whereas individual members of the congregation will undoubtedly also give to causes outside the church, that congregation corporately carries a responsibility to the mission of the United Methodist Church. Each church should work towards its highest potential of giving to the General Mission Program of Global Ministries.

1. Prepare a brief descriptive outline of (1) the program of mission interpretation conducted within the church during the past year, and (2) the program of stewardship education that has been carried out in the church during the past year.

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The support of the church has a primary claim upon its individual members and is a major way in which their part in the mission of that church is expressed. Members respond to need as they become aware of it. Intensive programs of creative interpretation and education are therefore incumbent upon each congregation so that individuals will give systematically and sacrificially.

2. Prepare a chart which will show (1) total financial receipts of the church for each of the past five years, (2) the portion of total receipts used for local operating expenses, capital expenditures, and benevolences during the same five years, (3) the portion of total benevolences that have been given to General Mission each of those five years, and (4) per capita giving to General Mission for each of the five years, per capita giving for all purposes, and ratio of one to the other. (Use the Statistics of the General Assembly Minutes).

3. Prepare an analysis which will provide a profile of current giving.

4. Attach to this report a copy of the complete financial statement for the last available year (income and expense and a balance sheet report).

5. Using Form B (attached) determine a projected budget challenge for your church.

6. Prepare a brief analysis of the current church debt or loan obligations, with a projection of amortization schedules for servicing all obligations.

7. Describe the stewardship commitment programs that have been used during each of the past three years for securing pledged support for the church.

8. Has the church used any consistent program for encouraging the writing of Christian wills? If so, describe.

9. How does the budget development process relate to planning?

C. Theological Profile

What, in fact, do you as a member of our church believe?

Issue Raiser #1:

1. What would we mean if we said, "Our church is successful?"

2. What is the place of preaching, and with what should it deal?

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3. What do we believe takes place in the sacraments of Baptism and Holy Communion?

4. What is the Church and what is it called to do?

Issue Raiser #2

1. Is there evidence that indicates our membership believes the church should/should not try to, "change the affairs of the world?" List the evidence.

   (For these questions, such evidences might include loss or gain in membership over stands taken by the church or denomination: loss or gain in financial offerings; bombardment of the pastor with pro or con literature on social issues; number of groups within our church which have planned programs or speakers dealing with social issues in the past year, etc.)

2. How would you rate your general attitude toward the church's involvement in the following:

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These are the suggested issues.

THE ISSUE	Very Interested	Somewhat Interested	Don't Care One Way or Other	Not too Interested	Not at All Interested
Politics					
Acquisition of material gain					
Problems of the cities					
Human and civil rights					
World Hunger					
Sexuality					
Amnesty					
Armament					
Middle East					
Energy					
Futurology					
Ethics in Politics					
Penal Reform					
Fixed Incomes					
Nostalgia					
Revenue Sharing					
Race					
International Relations					

D. Facilities Profile

1. Land

a. List all information relating to the land which the church owns or uses, i.e., location, area, legal description (book and page where deed is recorded, location of a cogy of the deed. Where is title vested?)

b. State all information relative to special permits, zoning, special assessments, improvement districts, etc., in connection with the property or the church use of the property.

c. Give or list all available information regarding cost of land, when purchased, outstanding debts, mortgages or loan. Cost of required improvements in streets adjacent to the property.

d. If the church has more than one parcel of land, the above information is needed for each parcel.

2. Buildings

a. List all information relative to your buildings, such as date of construction; cost of construction with such cost breakdowns as may be available; name and address of architect and contractor; the location (if known) of the "as build" plans and specification.

b. Describe any major repairs or improvements made to the building including the date and estimated cost.

c. Obtain from plans or appropriate measurements the floor area devoted to various uses such as Christian Education, Sanctuary, Offices, etc.

3. Equipment

List major items of equipment in the buildings giving the approximate cost and year of acquisition. Include such items as organ, pews, office equipment, kitchen equipment, etc.

4. Insurance

List all information pertaining to insurance of all kinds. Show type of coverage, location of policies, name and address of agent. If there has been a recent Insurance Program Review, include the location of the review.

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5. Debts

List information relative to outstanding debts. Include commerical loans, Board of National Missions loans, rotary loans, 50 Million Fund Loan and Grants. Give the terms of repayment, if known.

6. Financial Resources

Evaluate what financial resources the church and members might make available for emergency repairs or reconstruction in case of serious damage to the church facilities.

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SETTING THE FAMILY CHALLENGE OBJECTIVE

(Mimeo this section and distribute to those present as a worksheet - or place on a blackboard.)

a. Study of present year's giving pattern

1. Average family unit pledge this year.....$_____
(Divide total pledged by the number of family units pledging)

2. Average household (family) income for the last year in the community.....$_____
(Secure figure from Survey of Buying Power or other reliable source)

3. Percent of family income pledged.....$_____
(Divide 1 by 2)

b. Determination of the new percentage objective for the new year

1. Total resident member family units in the church.$_____

2. Total resident member family units pledging to the budget last year.....$_____

3. Percent of resident member family units pledging last year (Divide 2 by 1).....$_____

4. Total resident member family units expected to pledge in the new year.....$_____
(Note: 85% is considered average for a church)

5. Average yearly family income figure accepted by the officers.....$_____

6. Total anticipated income from the family units expected to pledge (b-4 times b-5).....$_____

7. Suggested budget need goal for the new year.....$_____

8. Minimum % of family income needed to produce the above budget figure (Divide b-7 by b-6).....$_____

9. Minimum % need goal voted by the officers for the new year.....$_____

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The Pastor and the Shared Ministry Profile

A. Preaching and Teaching:

1. In terms of the nature and mission of the church, what is the purpose of preaching in our particular congregation and community?

2. Does the senior pastor do all the preaching, or is the pulpit shared by other staff members, guest preachers, and laypersons?

3. How do you react to sermons which recast, in a biblical context, social, economic, and political concerns of the scripture to reflect contemporary controversies and opportunities. (give example)

4. To which characteristics of preaching style is our community most receptive? (Example: folksy approach, lecture style, evangelistic fervor, satire, dialogue sermon, ethical exhortation, conversational style, drama, dialogue in music, other)

5. In what ways does our pastor relate to the total education program of our church?

B. The Shared Ministry:

It is a Sunday morning, and we are at a worship service. As we sit in our pews before the service, we browse through the order of worship. Suddenly, we notice the listing on the back of the folder:

Ministers: The Members of the Congregation
Pastor: The Reverend John Doe

1. How will we interpret this?

2. How will we respond to it?

3. In which of these pastoral areas of the church's life are we especially suited to minister the Good News of Christ's reconciling love:

   a. To prospective members?

   b. To Christian and non-Christian members, business associates, and friends?

   c. In crisis calling?

   d. To those who are not prospective members.

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(1) Those hostile toward the church

(2) Those indifferent toward the church

e. In teaching?

f. In leadership training?

g. In creative worship?

h. Others?

4. What should be the pastor's relationship to the area discussed in Question 3?

5. Give, in detail, which of the following areas of the church's life are we especially suited to carry the load:

Recruitment of Leaders (Officers, teachers, etc.)
Youth Adult Programming
Publicity and Communication
Stewardship Development
Community Concerns
Financial Tasks
Church Administration
Church School
Women's Association Coordination
Others

Youth Programming:
a. Teaching
b. Counseling
c. Recreation Programming
d. Music

6. What should be the pastor's relationship to the areas discussed in Question 5?

7. Identify and describe briefly what the committee believes are major and significant accomplishments of the congregation in its ministry and service to members and their families in the past five years. How does the last five years compare with the past six months?

8. Identify and list specific skills, abilities and type of leadership required from the congregation in order to sustain and strengthen these major accomplishments of ministry and service by the members to each other.

C. The Pastor's Ministry Among Us:

1. Explore the purpose and role of the pastor in our congregation by the use of metaphors. Gerald H. Slusser in A Dynamic Approach to Christian Education writes, "In its simplest form a metaphor is a description of one item that suggests its likeness to others?" It is an important way to understand our own feelings. (Ask each person in this study group to write a

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metaphor on the topic, "To be a pastor in this church is like jumping on a horse and running off in all directions at the same time." Or, "...is like being a television set whose cartoon channel attracts more viewers than its good news channel.")

Discuss each metaphor and discuss, "What do we conceive to be the purpose and role of the pastor in our congregation?"

2. If their is a multiple program staff arrangement in our church, diagram the areas of responsibility for all program people on staff, assign areas of responsibility, and develop (or evaluate) job descriptions. If a single-staff church, construct a brief job description related to the pastor's work. Diagram what the working relationship should be between the pastor, other members of the staff, session, and the congregation.

3. In either case, arrange the list of the pastor's (or each staff person's) responsibilities according to priorities on his (or their) time.

4. How many hours of secretarial help per week should the pastor have available to him?

5. If we have a multiple program staff, diagram the use of secretarial time in relation to each staff person.

6. Rate, in order of importance to the church, the following qualities in a pastor. This rating should be in accordance with the above items in this section:

   Teaching Adult Bible Classes
   Knowledge of Theology and the Bible
   Counselling
   Group Dynamics and Interpersonal Skill
   Administrative Skills
   Skills in Communication
   Personal Appearance
   Awareness of the Human Issues of the Community and the World Calling
   Community Planning and Involvement in Political, Social and Educational Concerns.
   Other

7. What is our pastor's responsibility to the higher judicatories of the church, and to what degree will we support him in participation in their work? (Consult the Book of Discipline)

8. What is our responsibility in sharing our pastor as leaders, speaker, and active participant in community life?

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9. Identify and list those specific skills, abilities, types of training and experience the pastor should have in order to supplement what is already available in the congregation for its ministry to one another.

10. Identify and list those specific skills, abilities, types of training and experience the pastor should have in order to supplement what is already available in the congregation for its ministry to one another.

D. Our Concern for the Pastor:

1. Salary

a. Is the salary in keeping with the level of education, experience, and ability required for the above tasks?

b. Does it provide adequately for the cost of living, professional experience, and cost of housing in this community?

c. Does it compare favorably with the salaries of other Methodist ministers in this Conference?

d. Is it equitably related to the salary of other members of the staff and congregation?

e. Are there fair and adequate fringe benefits (pension, manse allowance, car allowance, etc.)

f. If the minister has an extra large family, is he adequately provided for?

g. If the minister has no children, will he be penalized by receiving a lower salary than would otherwise be considered.

2. Ongoing Education

a. In what ways do we think the ongoing education of our pastor is important?

b. How much time for study leave are we prepared to allow him each year?

c. How much financial allowance for study?

3. Involvement of the Pastor's Wife

a. How do we feel about the participation of our pastor's wife in the program of the church and the community?

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b. Is there any danger of our thinking in terms of paying one salary, expecting to get two workers?

4. Involvement of Pastor's Home

a. How do we feel about the use of the pastor's home for congregational functions?

b. Do we expect the pastor's home to be used for meetings, social functions etc.?

5. Personal Considerations?

a. Will our pastor and spouse have the same personal freedoms as any other member of our congregation? If not, in what activities (personal, social, political) do we feel our pastor should not engage?

b. In what ways are these limitations made clear to the pastor and spouse?

c. If the pastor's age, race, sex, education, physical appearance, and/or prestige, are important to our congregation, how is this so? List reasons for each instance.

(1) Which of the reasons are legitimate? (That is, based on ability to function within our congregation and community).

(2) And which are not legitimate? (That is, based on prejudice, image-keeping, etc.)

d. What evidence can we point to that says the pastor's family is expected to live up to stereotypes of "the minister", "the minister's spouse", and "the minister's children"?

e. What evidence can we point to that says the pastor's family can count on themselves being "ministered to" by the rest of the congregation?

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EVALUATING

Goals and Objectives

(A) Statement regarding goals and objectives.

Setting goals and objectives is similar to a process of making choices. In this study you have listed programs related to the community, the church, and those persons called upon to serve in various capacities. Many different demands are made and this forces all of us to ask what programs we will respond to with our energies and our money. In each sub-committee report it is important to determine major need areas around which you plan to develop goals and objectives. It is important that each goal is directed at a felt and definable need of either the congregation or the community.

In the attempt to sort the data that you have collected, several natural questions arise such as: How can a congregation determine who is to be served and in what priority? In what areas are we over extended or not extended enough? Are our human and financial resources utilized to a maximum capacity? The questions of priorities and development of a definite plan of action for the church is deliberately being raised because a church's intent on mission recognized thorough planning not an affront to the Holy Spirit but a partner to Him. This section will assist the congregation to measure its intended commitment to mission. The committee's handling of this section will validate and make visible the intentions and concerns for mission noted in the foregoing sections.

The following will assist you in a process for clarifying and defining your goals and objectives:

(B) Statement of terms

Goal: A statement which sets long-range direction for and identifies the general outcome anticipated from all work in a Mission Design.

Objective: A short-range accomplishment. It must be stated in measurable terms and accountability must have visibility.

Program: The areas of work that fulfill the mission of the church.

Budget: Allocations needed to support the mission of the church.

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Evaluation: The process of measurement to determine the accomplishment of goals and objectives. Included in evaluation is validation of on-going programs as well as new programs to be initiated.

Discrepancy: The difference between where we are and where we want to go and/or what we want to achieve.

Example of discrepancy

910 represents total family units in church
550 represents total family units in church that pledge

360 represents the discrepancy between total family giving/ units in a church and those family units not giving. It may be the desire of the Stewardship Committee to increase by 10% of the discrepancy figure (360 x 10% = 36) family units not now giving by January first of next year, making a total number of giving units 586 (550 + 36).

(C) The process for planning goals and objectives

(1) From the three, sub-committees determine particular goals that come to your attention.

(2) Determine a priority to these goals.

(3) Next we will establish objectives related to the goals. This should be prepared by each sub-committee for report to the total group.

(D) Example of "The 5 Component Planning and Communication Device"

For the purpose of this example we will assume that the sub-committee of the congregational profile came up with the following priority goal:

GOAL: To increase the Stewardship giving of our church.

This means that the sub-committee will have to determine specifically what it wants to do so that everyone will know what is expected of them in reaching the goal. Using the following five component Planning and Communication device we shall follow through our example.

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A FIVE COMPONENT PLANNING AND COMMUNICATIONS DEVICE

CHANGE WHAT WHEN	TO/FOR WHOM TO/FOR WHAT	HOW - BY WHAT MEANS SERVICE SYSTEM OPERATIONAL ACTIVITY	WHO RESPONSIBLE MANAGER	PEOPLE MONEY KNOW-HOW
RESULTS OBJECTIVES	TARGET POPULATION	OPERATIONAL OBJECTIVE	ADMIN. PROCESS	REQUIRED RESOURCES

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This device tells us:
1. WHAT we want to do
   WHEN (as measured by)
2. TO/FOR whom
   TO/FOR what
3. HOW it is to be done
4. WHO is accountable
5. RESOURCES--people and money

1. RESULTS OBJECTIVE

This determines:
1. WHAT it is we want to do
2. WHEN it is we want
3. A MEASURE to determine if it has happened

i.e., let's write a RESULTS OBJECTIVE for a stewardship concern in local church.

"Annually increase the number of family units pledging by at least 10% of the discrepancy from 100%."

The: WHAT has been answered.

10% annual decrease of the discrepancy.
(910 - 550 = 360 = 586)

WHEN has been answered.
Over a period of a year.

MEASUREMENT established by determining the discrepancy.
910 Total units
550 Pledging units
360 Discrepancy number
x 10% (0.10) =
36 + 550 = 586 Total Increase

2. TARGET POPULATION

This identifies the focus for whom the program is intended, i.e., in the next column we would write "Family Units not now pledging."

3. OPERATIONAL OBJECTIVE

This will determine NOW we are going to implement the program, i.e.
A. Visitation Teams
B. Self-movie showing the needs of the community

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C. Etc.

4. ACCOUNTABILITY

WHO is accountable for carrying out the program?
(i.e., Chairperson of Stewardship)

5. RESOURCES

Resources required. Both financial and personnel.
(i.e., 1. Committees
2. $$$$$$$$$

Our columns now reflect 5-Planning Components:

1. Result Objective
2. Target Population
3. Operational Objective
4. Person(s) Accountable
5. Resources

This then is a 5-COMPONENT PLANNING AND COMMUNICATION DEVICE. It tells:

1. What, When (as measured by)

2. To/For Whom
To/For What

3. How it is to be done

4. Who is accountable

5. Resources: People and Money.

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(E) COMPILATION OF THE REPORT & FOLLOW-UP

1. Each sub-committee will submit its goals and objectives to the total group for the group to determine the order of priority related to all three sub-committees. Be sure to use the attached form for developing your objectives.

2. When goals and objectives for the mission study are completed compile the report for presentation to the bodies mentioned in the foreward of this study.

3. Set a time for adaptation of goals and objectives of the Mission Study by your Administrative Board.

4. Determine when a review of goals and objectives will take place during the year and by whom.

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